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THE
Gentlemans
COMPANION:
OR, A
CHARACTER
OF
True Nobility,
AND
GENTILITY:

In the way of Essay.

By A Person of Quality.

Written at first for his own Private Use,
and now Published for the Benefit of All.

L O N D O N .

Printed by T. M. for Thomas Sawbridge, at
the Three Flower-de-Luces, in Little-
Brittain, 1676.

The Author

A Gentleman born, & of an ancient
& honorable family. — v. pag. 3.

Hath wrote another book beside this, vide
p. 100. in margin.

No piping, — 1. 36. 37. &c

Nor no Fanatick, p. 39 &c.

A Cambridge man p. 132 —

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THE
GEOGRAPHICAL
COMPANION
OR A
CHARACTER
OF
THE
CIVILIZATIONS
OF
THE
PEOPLES
OF
THE
WORLD
BY
CHARLES
LEWIS
BROWN
LONDON
1830



TO THE
Nobility and Gentry
OF
England, Scotland, and
Ireland, in General;
And all that Love and
pursue true Virtue;

Particularly,
To the Right Honourable,
William, Earl of Dalhousay, Vis-
count Kerington, Lord Ramsey,
His near Kinsman, and Allye.



S 'tis Virtue, (a
large and Noble
Soul, hating all
baseness, and low
Pusillanimous Actions) that
makes a Gentleman, and
A. 3 truly

The Epistle

truly Ennobles him more than his Birth: So, is it the true way of immortalizing our Families, the only Balm that can keep our Names from rotting, and the chiefeſt Buckler against the Sharpeſt Dints of the Teeth of Time.

For, even Families have their Beginnings, Increase, State, and Fall or Death, as well as Persons; only they continue longer.

He that by his Virtues hath laid the Foundation of his House, and is the Beginner of his Family, is for ever to be Honour'd, and more to be Praised than all his Successors.

He

Dedicatory.

He that advances, and increases his Family by his Virtue, is to be Ranked in the second Place.

He that keeps it onely at a stay, may be fraught with outward Honours, and Turgent Titles; yet, tis to be feared, is empty of inward Endowments. But he that Ruins his Family is most Unfortunate; and, if by his Vice, the most miserable, and despicable of Men.

What shall I say? The whole Discourse is but an Epistle unto You all, Admonitory; And therefore, I shall referr You to it, and

A 4 add.

The Epistle, &c.

add no more here, but that
the Author is,

A true and unfeigned
Lover, and Honour-
rer of the Nobility,
and Gentry, wor-
thily so called.

Die 15. Januarii,
1669.

THE

THE
 CHARACTER
 OF
 True Nobility,
 AND
 GENTILITY.

CHAP. I.

What Gentility is.



E see, Nothing more frequently galls a Man, than baseness of Birth, when in Reputation or Honour; nor nothing more elevates him, than the empty Title of a Gentleman: which duly considered in its Rise, Progress, and End, is but a *Non sens*, and the greatest Vanity imaginable to

(a) Alii to boast of. For, as *Agricella* well observes, *Oppression, Fraud, Covetousness, Usury, Knavery, Bawdery, Murder*; alii ther, and *Tyranny*, are the beginning of many *Ancient Families*; one cinio, alii hath been a *Blood-sucker, a Parasite, a Beneficiary*, alii paricide, the Death of many a silly Soul cidiis; in some unjust *Quarrels, Seditions*, multi pro made many an *Orphan and poor Widower*, and, for that, he is made a *Lord, Nobility, or an Earl*; another hath been a liant; he Pimp, a Pander, a Parasite, a Slave, riq; adu-prostituted himself, his Wife, Daugh-latione, calumni-is; ex hor-micidio sape orta and his posterity made Gentlemen e-
Nobilitas, and Sturdy Drunkards. Some rise by force, and some come into this
nobilita-
res, nob pro-
strenua-
cavifiti-
na.

(b) *Plures ob prouertitatu-
res, nob pro-
strenua-
les facti;* (d) *Nobilitas sine re, projecta vilior
enulos Venationes, Regina, Cedes, prestigia, &c.*

(c) Search your old Families, and you shall scarce find of a multituie (as *Aeneas Silvius* observes). *Qui sceleratum non habent orrum, aut qui ut dolo eo fatigit non Ascendunt.*

(d) *Disputare de Nobilitate generis, sine divitiis, est,
disputare de Nobilitate Stercoris;* is *Nevisanus the Lawyer
Notes.* Algå.)

[Algā] So that wealth denominates it, and wealth maintains it.

To be no otherwise a Gentleman than thus, signifies little. It may be thou art his Heir, his supposed and reputed Son (when indeed a Serv-
ing-man, or some other, a Neigh-
bour, may be thy true Father.) A Fool may have vast possessions ; and he that accounts a man more No-
ble, a better man, for having them,
is a Fool himself. And if thou art not as well an Inheritor of thy Fa-
thers, and Ancestors Virtues, as E-
state, thou art but a Titular Gentle-
man at best. What wise man thinks
better of any Person for his Gentil-
ity, or Revenues, that is an Ideot,
and impertinent? Machiavel faith
well, *Omnis eodem patre Nati*; Ad-
am's Sons, all; And the Ancientest
Gentility and Nobility arose from
what was none. I would not be
mistaken here, as if I despised Gen-
tility of Birth, or endeavoured to
bring it into contempt (as in the
time of our late Rebellion it was
too much) for I am a Gentleman
born my self, and that of an *Ancient*
and Honourable Family. But still,
I say, he is more to be respected,

that

What Gentility is.

that hath raised himself by his own Virtues, and worth, and leaves a Noble Posterity, or Name, than he that is contented to live vitiously, shunning all Vertue, because he is, as they call it, a Gentleman; and his Estate can bear him out in all Riot, and Excess. It is certainly better (to say, *Ego meis majoribus Virtute praluxi,*) to boast of Virtue than Birth.

Who can be so unjust, as to deny *Abdolominus* his due praise, who was but a Gardiner, and yet by *Alexander*, for his Virtues, made King of Sidonia: Or *Cathesbeius* his, the Sultan of Egypt, and Syria, by Condition a Slave, but for worth and valour second to no King, and therefore was elected Emperour of the

(e.) *Jo-*
vius. Lib.
I.

*As George Monk, Duke of Albermarle, was by King Charles the Second.

or *Pizarro's*, who for his Prowess, was made by *Charles the Fifth*, Marquis, of *Anzillo*? And the Turkish *Bassa's* are all advanced on the account of pure * merit. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from private Souldiers, became Emperours; *Caro*, *Cincinnatus*, &c. Consuls; *Pius Secundus*, *Sixtus Quintus*, *Johannes Secundus*, *Nicholas Quintus*, &c.

What Gentility is.

&c. made Popes. *Socrates, Virgil, Horace, Libertino patre Natus.* Can any one despise such Noble Souls for the meanness of their Rise, or Birth? *Homer, Demosthenes, Hercules, Romulus, Alexander* (by Olympia's confession) *Themistocles, Jugurtha, King Arthur, Zephtha, William the Conqueror, Peter Lombard, P. Comestor, Bartholus, Adrian the fourth, Pope,* &c. were all *Bastards*, yet all brave and gallant Men. And almost in every Kingdom, many ancient Families have been at first, *Bastards*. Nay, the best Wits, greatest Scholars, valiantest Captains, and most Heroick Spirits to be found in all our *An-nals*, have been born *out of Wedlock*: and will a wise man say, They are ever the worse for that which is not their fault? 'Tis a wonderful thing, *says Machiavel*, to him that shall consider it, that all those, or the greatest part of them, that have done the highest Exploits here upon Earth, and excelled the rest of the Noblest of their time, have been, still, born in some abject place, or of some base and obscure Parents, and are usually most fortunate. What wise man thinks the worse of *Tully* for being an Up-

What Gentility is.

start, or of *Iphicrates*, and *Marius*, for their mean Birth; or of *Agathocles*, King of *Sicily*, for being a Potters Son. So *Telephanes*, King of *Lydia*, was but the Son of a Carter: *Valentinian*, the Emperour, of a Rope-maker: *Primislaus*, King of *Bohemia*, of a Cow-herd: And *Tamberlain* the great, is by most reputed only the Son of a Shepherd, as he was himself: Nay, and *David* the King, *a man after Gods own heart*, was no other.

So that I may conclude, if thou hast had never so many Noble Ancestors, 'tis nothing to thee; (*vix ea nostra voco*) If thou manifest it not in the practice of their Virtues. If thou hast a good Soul, good Education, and art *Virtuous*, well-qualified in thy Conditions, *Honest*, *Ingenuous*, *Learned*, hating all baseness, thou art *Exonv.* a true Gentleman, nay, perfectly Noble, though born of Thersites.

Which comprehending the true qualifications of a Gentleman, because I love not tedious Discourses. I shall only hint at some few of the chiefeſt, as they may, and do, concern a Gentleman, beginning with,

MEMBER.

MEMBER, I.

Education.

IT being indeed another Nature altering our understandings, wills,, and affections; or a custom imbibed at the Commencement of our Capacities: for a man may as soon change his colour from white to black , or his Nature , as his Customs. Nay, we are, its (b) Tyranny is so Universal, as only civil we daily see men chuse rather to de- or unc- stroy their healths, Estates, and Lives, vil, good than alter their Customs. foolish or or wise, or

any thing else, according to Custom ; so that, they that adore it not in their Actions, and do not dress themselves, make their Cougies to obey and observe it, pass in this World but for Fools, and all the rest of their Actions are counted Ridiculous.

There is not only a necessity of good Education to accomplish a Gentleman; but great caution; that it be not bad or indiscreetly managed. Many Parents love their Children so foolishly by their too much indulgence and remissness.

Of Education.

missness in Correction, or for want of Wit to govern them, that they seem rather to hate them; whereby they, being uncultivated, must needs bring forth the sterl, and briary fruits of rudeness, ignorance, incorrigibleness, gracelessness, &c.

Others again, on the other side, are so indiscreet, morose, austere, and passionate, especially some Tutors, and Pedagogues, that they dis-hear-ten Youth, and many times besot or mope good Wits; and so cow them out, as they never have any Courage or Ingenuity all their lives af-ter. Such Martyring Tutors, or Pa-rents, are no better than Hang-men;

Nimia severitate de-
Against indiscreet *ficiunt*, & despe-
Parents and Ru-*rant*; making them
weary of their Lives,
and despair; not only perverting the
good Temperature of their Minds,
but the Constitution (oft-times) of
their Bodies too: For, Force makes
their Nature return with the greater
violence; Discipline and Education,
less importune. Thus our Minds,
and Natures become *Fig-Trees* or *Thi-stles*; therefore, we ought seasona-bly to prune the one, and eradicate
the.

Of Education.

the other. For, while Young, they are most flexible, and may be brought to any proportion, before they have taken to an Habit. To spare any cost in so excellent a work, and of so great consequence, is to be Penny-wise, and Pound-foolish. And 'tis a great fault in many Parents, and extreamly prejudicial, that give not sufficient Allowance, as they grow up; for, it inevitably splits them on the Rock of Baseness, causes them to associate with mean Company, whereby they lose their time, by learning little or nothing; debases their Spirits, casts them on sneaking Inferior Shifts, and oft-times is the cause they prove more than ordinary extravagant, when Means fall into their hands.

I am not of their Opinion who think a Woman wise enough, if she can keep her self out of the Rain, and can distinguish between her Husband's Hat and his Cloak; concluding it ^{that} are no never a good World since they could ^{less Rational,} either Write or Read. For ^{Intellectual,} Women have ^{actual, &} Souls as well as we, and differ nothing from us but in the odd Instruments of Generation. They are ^{than} generally more witty, and quicker of ^{Men.} spirit

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Of Education.

spirit than Men; and, oft-times many Women have been known to excell all the Men of their Countrey. *Learning, Wisdome, Valour, Magnanimitie, Government of Empires, Kingdoms, &c. are not solely Masculine.* The Being of Man or Woman simply, doth not make either of them good or bad; happy, or unhappy; Noble, or base; handsome, or un-handsome: both of all are common to both Sexes. And in truth, if any may challenge the preheminency, the Females have much reason; if we consider, they are for the most part, more pitiful, more pious, faithful, merciful, chaste, beautiful, than Men; coming sooner to a ripeness of judgment and reason; the faculties of their Souls being more vigorous. (b) Man was made of the Dust of the Earth, or red Earth, but Woman of Man himself, a more Noble Matter, and refined; and in the order of the Creation we see, after God had made all the inferiour and meaner things, he makes the Noblest, Man; as the Lord, and Governour of them all; and then lastly, ends with the Creation of the Woman, as the Master piece of Nature, and glory of the Man. I say, if we consider these

b בָּנָה
Homo n-
triusq;
Sexus in-
cludens.
Gen. 5.2.
fuit rubi-
cans
אַדְמָן
ex terra
rubra for-
matus.

Of Education.

these things, the Woman may be qual'd, if not prefer'd before the man; were not we taught by an infallible Spirit, that the Man is the Head of the Woman; and that he was not made for her, but she for him, and he for God; and therefore is she to be in subjection to the Man. Tis extremely idle, however, to despise them; for had they the mens Education, ^{* Gen. 5.} they'd, perhaps, exceed them. They are ^{2. Their} Female men (as was by I may say) and differ (as was noted) but in trifles, merely for the propagation, nutrition, and continuation of mankind. *Semiramis*, *Thomyris*, ^{name} and others, abroad; Queen *Mary*, ^{God} signifies and *Elizabeth*, at home, have shewn, ^{himself} Women as well as men knew how ^{given A-} to govern Kingdoms, and Empires. ^{dam, and} *Deborah* was a Prophetess (and so well as were all the *Sibyls*, to shew God ^{does ho-} veals himself as well to Women, as men) and a leader of the People, ^{mo, hic} ^{nah, Sal-} nay, of God's People, against their ^{ve, vatis, a} Enemies. And if *Joshua* were a Saviour of *Israel* by his Valour; *Jael*, ^{that slew Sisera,} and *Judith* that cut off *Holofernes*'s Head, declares, ^{Hiph.} that men alone are not courageous, ^{עֲשֵׂה} ^{ong, Sal-} and fit for politick, and martial affairs. ^{If uavit.}

Of Education.

If there were many great *Heroes*, and *Conquerours*, were there not as many *Amazons*? Was not the great Monarch, *Cyrus*, Conquered by a Woman? *Zenobia*, Queen of the *Palmyrians*, taught her Sons the *Greek*, *Latine*; and *Egyptian Tongues*; and wrote an Epitomy of the Eastern Histories. As *Cornelia* taught the *Gracchies*, her two Sons, the *Latine Eloquence*; for which also our Queen *Elizabeth* was famous. *Aretia* taught her Son *Aristippus*, *Philosophy*; *Socrates* himself did not disdain to hear the publick Philosophical Lectures of *Diotima*, and *Astyacis*: as *Apollos* was not ashamed, though Learned, to be Catechized by *Priscilla*. Likewise *Tullia* inherited her Fathers *Oratory*, as well as Estate. *Hipatia*, the Wife of *Isidore* the Philosopher of *Alexandria*, was excellently well skill'd in *Astrology*; *Sappho* in *Poetry*, the Inventress of *Sapphick Verses*; As also the three *Corynne*: the first of which out-did *Pindar* five times, notwithstanding he was the Prince of the *Lyrick Poets* Nay, the very *Apostles* themselves were taught by *VVomen*, or the *Women* were, as it were, *Apostles unto*

unto them: when Christ first appeared to Mary, she was to go and tell the Apostles, &c.

But every History will afford us some Woman or other, equalling some of our best men. Wherefore they that think to find the Nobleness, or abjectness, in the Sex, seek where nothing is to be found; for the being a Man, or a Woman, makes them neither Noble, nor Ignoble (as was said) but the being an excellent Man, or an excellent Woman. So then, if there be any defect, it is from the individual person, and no more from the Sex, than from the whole Species.

This being so, 'tis great folly in Parents (especially the Nobility, Gentry, and such as have Estates) if they have not (in a prudent way) as much care in the Education of their Daughters, as Sons; especially in this Age, wherein they need to be furnish'd with abundance of Virtue, to withstand the continual assaults men make on their Chastity. Why should they then not be instructed in all manner of Good Learning, and Literature? which is one great and chief

Learning, and Studies

chief part of Education; and the other
is like unto it, Travel abroad, into for-
eign Countries.

PART. I.

Learning, Literature, and Studies for a Gentleman.

Learning, good Literature, and
Studies tend chiefly to the
Rooting of Virtue, and good man-
ners, as well as wisdom, in a *Gentleman*; and to perfect our Natures.
And this rests in good Seminaries of
Learning, and good Societies, such
as are the Universities.

When Grammar hath Instructed
him in Language, true Orthography,
and to understand what he reads; Phi-
losophy, both *Natural* and *Moral*,
should be lookest into, for as much as
they make a *Gentleman* both grave
and profound. The knowledge of a
few good Books is better than a Li-
brary, and a main part of Learn-
ing.

As

For a Gentleman.

As for Logick, Rhetorick, and such Studies that tend only to Contention, and Ostentation, time is but ill spent about them; and, when all is done, signifie little.

Experimental Philosophy is much to be preferred, especially the Spagyrical, and Cartesian; Experience being that chief thing indeed, that perfects our Studies.

Being thus well grounded, that he may be well accomplisht to serve and honour his Creator, his King, and be serviceable to his Countrey, let him acquaint himself chiefly with History, Poetry, and Oratory: The first (in as much as it makes past-times as if they were present, by comparing one with another, and observation) will give him wisdom. The second, Invention and nimbleness of wit. And the last, Ornament, and an awfull respect from Auditors; allowing a convenient time for meditation of what thou hast read, for that will make it thy own.

Since then all our Studies should tend to the glory of God, the welfare of our Countrey, and the advantage of Man, our Neighbour; we will shew a little how a Gentleman may be fitted to do both.

SECT.

SECT. I

The Grounds of a Gentleman's Religion.

Let me here, in so weighty a matter, a little take the Liberty to expatiate. As Religion is the Cement that keepeth the Church from falling, and knitteth the Members thereof together, and prevents Confusion; so Uniformity is the Cement of Religion, and is both well pleasing to God, and advantagious to man: The breach thereof, being the in - let to Sects, Schisms, Heresies, Atheism, Superstition, and all Prophaneness, and Confusion. Uniformity in Religion increaseth faith towards God, and all good works, as well as peace in the Church, peace of Conscience, Love, and Charity towards our Neighbours.

Whereas Divisions, and contrary Opinions in Religion, is the In - let of all Evil, the increaser of Feuds, Emulations,

mulation, Envy, and Malice one against another; neglecting Peace and Unity, to follow a Party and ^(k) Facti-
on; and, without doubt, keeps off many from the Church: And may be the most probable Reason, for ought I know, why this Age so swarms with Atheists: So that, it is almost come to that pass, that he that will not Blaspheme his Maker; nay, and deny there is any such thing as a Deity, and declare himself a down-right Atheist, is accounted no Gentleman.

When-as they may sooner doubt, whether they themselves be, than whether there be a God. ^{The Existence of a Deity, against Atheists.} For, if they be only *Entia a primo,* (as I have noted elsewhere) they must first know Him that is *primum*, before they can know themselves. A flashy drolling Wit, and some small Notions, and Sips in Learning, inclines many men to Atheism; (yet, for the most part, they are but half-witted Fellows, though they make a great bustle in the World;) But, true Wisdom, and a large draught of

^(k) Nihil
et quod
tam impo-
tenter Ra-
piat Ho-
mines,
quam sus-
cepta de
Salute O-
pinio; si-
quidem
pro ea om-
nes gentes
corpora,
de animis
Deuovere
solent, &
arctissimo
necessitu-
dini vin-
culo se in-
vicem col-
ligare.

Learning brings them to the Knowledge of a God. Who can but admire to see men fancy such idle Chimeras in their Heads, as all things are produced by Nature? When, if they were able to solve all her *Phænomena*; yet they must be constrained to confess, that, at the beginning, there must be an *Infinite, Omnipotent, and Omniscient Being*, to dispose that confused Chaos; or Heap of Atoms, to cause an Universal Harmony; and especially, to convert those Atoms into those various Seminal Contextures, on which most of the abstruse Operations, and Productions of Nature depend. Besides, 'tis less difficult to conceive the Eternity, and all the Attributes of a GOD, than to conceive Infinite, Eternal, Self-existent, and Self-moving Atoms. To judge by secondary Causes, of many things, if not in most, is to judge amiss, and on imperfect Grounds; For, we knowing nothing but as our Senses represent them unto us, we must needs judge of things not really as they are, but according to the Analogy they have with us; and so many times we rest in them, and search no further; But, if we seriously

seriously weigh the concatenation of Causes, we must needs be driven to acknowledge a supreme hand; and a GOD the first moving cause. For all actions and mutations in the world are performed by motion, which motion being traced through its causes, will bring us to an eternal Being, and the acknowledgment of a GOD, as being the first mover; and consequently, that he's Eternal: whence 'tis easie to prove the rest of his Attributes.

I shan't dispute with such as maintain there is no real Atheist denying GOD in the heart; Since this wicked Age wherein we live doth sadly evince to us the contrary. But this I shall affirm, that hardly any Sect, or Opinion in Religion is approved by any, but the professors thereof, (as if they had no (m.) Charity) presently account them Atheists; which may be put as another cause of Atheism. For, none more like to be Atheists, than such as place their *Causes of Atheism.* Religion in this or that Opinion; especially, if they reflect on the Antipathy each have to

(m.) *Nal-*
firmior
amicitia,
quam que
contrabi-
tur hinc;
nulla Dis-
cordia
major,
quam que
a Religi-
one fit.
Monoz-
nus in Mi-
cahi.

B 2 other,

Causes of Atheism.

other, and consider seriously, how all, confidently, conclude themselves in the Right; backing their Tenets with Scripture, Authority, and Reason; and that most things they hold as Truths, to be but dubious, at best, unless he be a resolute Person, not doubting at all in his Opinion and Sect. But if he waver, and be doubtful, changing from one Sect to another, have taken exceptions at the defects of most, 'tis a wonder if he fall not out with all, and fix on Atheism at last, and despise all Religion as a cheat, or policy to keep Men in good Order.

Another cause of Atheism, may be Peace and Plenty in a time when Learning flourishes. For Prosperity has damn'd more Souls, than all the Devils in Hell; It makes Men cast off fear of G O D, and Man; entangles Mens minds in Vanity, blinds them in their pleasures, and overwhelms them in Sin: For, whilst we thrive in the World, we are apt to turn our backs on Heaven: whereas, Poverty, and Afflictions are the dispensations of Providence, and the blessings of the Almighty, to fit Sinners for Repentance, inclining our minds

minds more to true Devotion, for the afflicted have God, for the most part, in their minds and mouthes.

An Habit of Scoffing, and deriding the Scriptures may be another cause. This Vain, Idle, and Phantaſtical, Pityful, Childiſh humour of Jesting, proceeds (which this Age ſo Super-abounds with, among ſuch as call themſelves Gentlemen) from Pride and Ostentation. For, they being, generally, Men of weak Judgments, and unfit for matters of Substance, and Solidity, as being above their apprehenſion; they, Immediately, with a diſdainful Jeſt, ſcorn what they are uncapable of, or proceeds from any that attempt noble things. Wit may lawfully be uſed, G O D having given nothing to us in vain; but great care ought to be had it be not abuſed, especially in jeſting with Holy things; for thereby they make a mock of Sin, trifle with the wrath of G Q D, and play, like Fools, with Hell-fire, whither, without Repentance, they are poſting. This way of fooling is beneath a Gentleman, for it Hebe-tates the Reason, and renders him empty, flaſhy, and phantaſtical.

Another cause may be, the Cler-

gy live scandalously, which is a great eye-sore, and a main cause; what can be more unseemly, than to see such as should lead men to Heaven, walk themselves, as if there were no Hell? That should be Instructors of others in Sobriety, Humility, and all Piety, live loosely, proudly, in all Riot, and Excess? Drinking, Whoring, Lying, Swearing, Pride, and Covetousness, are odious in every one; but especially in those that should teach otherwise, are they aggravated. Such are a dishonour to their Coat, the scandal of the Church, and an occasion of the *Ennies Blaspheming*. Who will believe those are sins, as they exclaim in the Pulpit, if they themselves all the week after walk in them with delight?

A Gentleman, though he shou'd with much indignation abominate such vile practices, and, if in power endeavour to suppress them; yet shou'd not be so narrow minded, as therefore to neglect the Ordinances of GOD since the Author, and Finisher of our Faith, and Religion, Commands the very Apostles themselves to hear the Scribes and Pharisees, those whom he calls so often *Hypocrites*,

Hypocrites, and against whom he pronounces so many woes; only with this Restriction, *That they do not as they do*; However, their Doctrine was good, and therefore enjoyned *To do as they say*. A Minister that has a Lawful Call, ought rather to be reprehended, than slighted: He may be evil himself, yet instruct others in good works.

These make large Rents in the Church; Union, of all things else, ought to be desired therefore. And why are there so many differences among us? Either because we are wedded to our own wayes, and Opinions; or because we quarrel with shadows, Orders, Ceremonies, and things indifferent, and not of Faith, while we neglect the Substance, and fundamentals in Religion. Many times, through weakness of Judgment, violent contests arise between party and party, and yet neither differ in the main, and perhaps, not in the thing it self neither; which through their ignorance, notwithstanding, they know not how to Reconcile. To Compose these Differences is by fair and gentle, not foul, and rigorous means, according to the Laws. A

To Compose our Differences.

weak Brother is to be restored in the Spirit of meekness. Consciences are not to be compell'd by Fire and Sword: For, that Religion which is established by the sword, must needs be in to *Mahomet's*, let the pretences be what they will, or worse. As we have lately, too wofully experimented in our blessed times of Reformation; in which they did not stick, in their Zeal, to destroy the Lord's Anointed. If they had been men after Gods own heart, as they were Saints, their hearts would certainly have melted with sorrow and remorse, as *David's* smote him for but cutting off the skirt of *Saul's* Garment, and yet he never intended to cut his throat; But their hearts were hardened, if not sceared: Nothing more unbecoming a Gentleman, than to oppose his Soverein, the fountain of Gentility, or Government, the Ordinance of G O D. Can any man be so stupid, as to imagine there can be any Religion in Rebellion, or Reformation in murthering of Kings, subverting of Government, and destroying many Families?

Innovations in Religion are dangerous, unless gradual, and by the steps

steps of time ; for so they'l hardly be perceptible. No Innovation, unless by the product of time, can suit well with any well governed Nation ; for long - continued Customs agree best together, although, perhaps, in themselves bad ; whereas better, being unused , link not so well , and therefore prove more troublesome. So that great caution is to be had in Reformation, that the Alteration be for Reformation , and not the Reformation a pretence to Rebellion ; which a *Gentleman* in all publick Conferences, Consultations, and Counsels, ought carefully to avoid. Let all Discourses of Religion be without passion, bumbast words, or intricate speeches, and with the greatest mildness that may be. In all disputes, that you may prevent prejudices in your Antagonist, gain esteem in him, and avoid needless Discourse ; grant all you hear him propose, that you reasonably can , and that may tend to the clearer detecting the Truth.

Superstition in Religion is worse than down-right Atheism, and quite contrary to true Religion ; *Illorum pietas, mera impietas* : For 'tis the reproach of the Deity. It being most con-

B 5 tumelious

tumelious to have any opinion of GOD that is unworthy his Divine Majesty : 'Tis better to have no knowledge at all of him. Atheism never disturbed the peace of the State, or Church ; for an Atheist is an observer of Sense, Reason, the Laws of the Land, his Reputation, and Preservation. But Superstition has been the overthrow of many a flourishing Kingdom, Tyrannizing over the fancies, minds, and Reasons of Men.

'Tis a wonderful thing to consider how mens minds are naturally inclined to Superstition, than which nothing is more unbecoming a Gentleman : *Tot mundi Superstitiones, quot Cælo Stelle!* The Superstitions of former times were innumerable; Sacrifices, and Ceremonies, making Images of all matter, and adoring them when they had done, multiplying so many Rights, Torments, and Vexations as may well become the Devil to be the Author, and maintainer of them. 'Tis strange to see it so Universal in time past, and to continue even to this day ; That wise and knowing People should take more pains to go to Hell, than we do to go to Heaven ! If we take a view

view of the Japans,
the Banians in Gufart, The Superstition of
the Chineſes Idola the Pagan Gen-
try, the Americans tiles.

of old in Mexico, e-
ſpecially the Mahometan Priests, we
ſhall find that the Papists Vows,
Poverty, Obediences, Orders, Merits,
Martyrdoms, Fastings, Alms, good
Works, as they call them, Pilgrima-
ges, &c. are no more than they do;
and that their blind Zeal, and Ido-
latrous Superſtition, in all respects,
is much at one; little, or no diſfe-
rence: Nay, 'tis hard to ſay, which
is the greatest, which is the groſſeſt.
He that shall read the Papists Go-
den Legend, the Jews Talmud, and
the Turks Alchoran, will conclude
that ſuch groſſe Fictions, Fables, vain
Traditions, Prodigious Paradoxes,
and Ceremonies, could never pro-
ceed from any other Spirit than that
of the Devil himſelf.

The Egyptians, that pretend ſo great
Antiquity, three hundred Kings be-
fore Amasis; and, as Mala writes,
13000 years from the beginning of
their Chronicles, that bragg'd ſo much
of their knowledge of old; of their
Wealth and Power, that vaunted of

*These
Indigites
were
Men.
Canoni-
zed, or
Deified,
and so
called Di-
vi.

(n) Hero-
dius.

(o) Plini.

(p) Ma-
tropius.

(q) See
Lucian.

Vera His-
toria. &
de Dea

Syria.
Morn,

Cap. 20.

De veri-
tat. Relig.

Guil. Sua-
kis, Sa-

crum,

Sacrifici-

o unq;

Gentil.

Descript.

Peter Fa-

mister.

1

Cities ; yet, at the same time, as *Diadorus Siculus* Records, their Idolatry and Superstitions were most gross, worshipping the *Sun* and *Moon*, under the name of *Isis*, and *Osyris*; and afterwards, such *Men as were beneficial to them, or any Creature that did them good. In the City of *Bubasti* they adored a *Cat*, (n) *Ibis*, and *Storks*; an (o) *Ox*, (p) *Leeks*, and *Onions*. The *Syrians*, and *Chaldeans*, had as many proper gods of their own (q) invention. The *Romans* borrowed from all, besides their own gods, which

were *Majorum*
& *Minorum Gen-*
tium, *as Varro*
holds; certain, &

uncertain. Some *Cœlestial*, *Select*, and great ones, others † *Indigites*, and **Semidei*, †*Lares*, **Lemures*, *Dioscuri*, *Soleres*, and *Parastate*. *Dii* *Tutelares* among the *Greeks*: the same as *Boni* and *Mali Genii*, among the *Latines*. Gods of all sorts, for all Functions; Some for the Land, some

De Diis Syris.
Purchas Pilgrimage. † Adopted gods.

* Were such as had charge over Mens Houses. † Ghouls, or Spirits, Apparitions.

f

for the Sea, some for Heaven, some
for Hell; some for Passions, Disease-
ses; some for Birth, some for VVed-
lings, Husbandry, VVoods, VVaters,
Gardens, Orchards, (r) &c. All Na-
tions, and Offices, Kings, Empe-
rours, and Valiant Men, that had
done any good Office for them, they
did likewise (f) Canonize, and a-
dore as gods; 'twas usually done, and
the Devil was ready still to Second
their intents; *Statim se ingessit illorum*
Sepulchris, Status, Templis, Aris, &c. the chief
He crept into their Temples, Sta-
tues, Tombs, Altars, and was ready
to give Oracles, Cure Diseases, do Songs and
Miracles, &c. As, by *Jupiter, Af-*
culapius, Tiresias, Apollo, Mopsus, they per-
Amphiarus, &c. Dei & Semidi, for the gods
so they esteemed them; gods, and them-
demi-gods: Some were *mediis interselvites deos & homines*, between men and Taberna-
cles, or gods, as *Max Tyrus*. When a good Tent made
Man dyed, they held his Soul ex with a

great pile
of Wood, in form of a Tent, with three other less Taber-
nacles, one upon the top of the other, the lowest being rich-
ly adorned with Gold outwardly, but within full of combustible
Matter, where they lay him within the second Tabernacle;
so he that is next to be Emperour, sets fire to the lower Ta-
bernacle, and then lets loose immediately a flying Eagle from
the top of the Tabernacle; as supposed, to carry his Soul into
Heaven.

homine.

homine Demon evadir, becomes forthwith a Demi-god, and in commiseration helps his poor Friends here upon Earth; Informs, Succours, &c. Punishes those that are bad, and do amiss, as a good Genius to protect and govern mortal men appointed by the gods, so the Platonists will have it; ordering some for Provinces, some for private men, some for one Office, some for another; for all intents, places, creatures, they assign gods. Neither do they Deifie good men only, but Tyrants, Monsters, Devils, Nero's, Domitians, Heliogabalus's, Beastly Women, and Errant Whores. Nay, they make gods on such ridiculous occasions as Children make Babies, As *Mornaus* notes. Their Poets make gods, *Et quos adorant in templis, Ludant in Theatris,* as *Lactantius* scoffs. *Hesiod* reckons up at least thirty thousand gods: *Varro* makes three hundred Jupiters: *Flora* was a Rich Harlot in *Rome*, and for making the Common-wealt her Heir, her Birth-day was solemnized long after; and to make it a more plausible Holy-day they made her Goddess of Flowers and Sacrificed to her among the rest. The Statue of *Antinous*,

nous, the Empereur, *Adrians* minion, was ador'd by him. *Venus*, a notorious Strumpet, as common as the Boggards, to *Mars*, *Adonis*, *Anchi-ses*, and yet she as great a Goddess as the rest, and as much renowned by the Poets, who were their chief Doctors, and Fathers of their Church. *Cuna* was assigned to Cradles, *Di-verra*, for sweeping Houses, *Nodina*, Knots; *Prema*, *Promunda*, *Hymen*, *Hymenaeus*, for Weddings; *Comus*, the god of good Fellows, god of silence, of comfort; *Hebe*, Goddess of Youth; *Mena* messtruorum; *Minerva*, of Wisdom; *Juno* of Heaven; *Urania*, of the Starrs; *Pluto*, god of Hell, and Riches: Male, and Female gods, of all Ages, Sexes, and Dimensions; with Beards, and without Beards; married, and unmarried; begot, not born; as *Minerva* start out of *Jupiter's* brow, himself a graceless Fellow, and drove his Father *Saturn* from his Kingdom. And this *Saturn* was but a pityful King of *Crete*, Wicked, Tyrannous; of whose Lusts, Rapes, and Villanies, a whole Volumn might be written; cruel also, eating his own Children, and at last gelded himself, and
yet

yet as good a god as Jupiter, or the best.

The Ancientest Superstitions, next the *Gentiles*, were practised among the *Jews*, in their Groves, and High-places, with their several Sectaries,

the chiefest of which were the *Pharisees*, *Sadduces*, and **Essenes*: The strange Opinions and Fopperies they maintained is not worthy the Relating, indeed; so sottish, Ignorant, blindly Superstitious were they, tiring themselves and others with their idle Ceremonies.

He that shall peruse the Comments of their *Rabbins* on the Scripture, their absurd Tales and

Fables, they certainly give credit to, will imagine them hardly Rational, if not absolutely mad. Can any thing be more vain and Ridiculous than their fancies about the expectation of their *Messiah*? The great pomp he shall come in; as how he shall terrifie the *Gentiles*, and overcome them with new Diseases: That every King in the World shall send him one of his Daughters to be his Wife, because it is said, *Psal. 45. 10. Kings Daughters shall attend on him.* How

Michael,

Michael, the Arch-Angel, shall sound his Trumpet, and gather all the scattered Jews into the Holy Land, and there make them a great Feast of all the Beasts, Birds, Fishes, that ever were, and a glass of Wine that grew in Paradise, and that has ever since been kept for Adam's Cellar. For the first Course, will be that great Ox, that feeds on a thousand Hills, *Job 4. 10. Psal. 50. 10.* That great Leviathan; and a Bird that laid an Egg so big, that by chance tumbling out of the Nest, it brake down three hundred tall Cedars; and it self being broken by the fall, deluged an hundred and threescore Villages. This Bird, they say, could stand in the Sea where it was so deep as an Hatchet would be seven years in sinking to the bottom, and yet came up but to his knees; with multitudes of figments of the like Nature, which they constantly believe, deluding themselves and others, and yet will, by no means, be dissuaded.

The Mahometan Religion is a Gallafray, or Hotch-potch, of the Gentiles, Jews, and Christians; and so foppish, as if they had pickt out the most vain, and ridiculous things in every

34 The Superstitions of the Mahometans:

very one of them, to make up their *Alchoran*, being stuffed with idle Fables and Superstitions, as well as Lyes. As, how *The Superstition of Mahomet* was saluted (when he came from *Meca*)

by the Beasts, Birds, and the very Stones: How the *Moon* came down from Heaven to give him a Visit: How *GOD* sent for him, and spake with him: With many Fables of the *Sun*, *Moon*, and *Stars*: That at the Day of Judgment there shall be three Sounds to prepare to it, which must last fifty thousand Years: A *Paradise*, which consists in *Coenundi & Comedendi voluptate, & pecorinis Hominibus Scriptum, bestialis beatitudo.* They pray five times a day (with their Faces towards the South), and wash all their Bodies over before & after. They fast a Moneth together, and must not eat a bit till *Sun set*. Their Pilg images are as far as the River *Ganges*, where they wash themselves; maintaining, they wash away thereby all their Sins. Others Travel as far as *Meca*, to the Tomb of *Mahomet*, which they account Meritorious and Miraculous: Their Sins being thereby

by forgiven, and they accounted Saints ever after: Whence many, at their returns, put out their Eyes, that they may never behold Vanity more; and some bite out their Tongues. Their long Prayers, Stoning of the Devil, their Eating a Camel at *Grand-Cairo* (in their way to *Mabomet's Tomb*), their Running till they sweat, and innumerable other foolish Ceremonies they have; which if they observe not to a tittle, they think they shall be damn'd.

But, to come nearer home; I may safely, I think, and without Injury say, all the principal Devils in Hell are employed for the Subversion, and Destruction of Christians: Those several Oppositions, Temptations, Batteries, Heresies, Schisms, that in all Ages he hath fomented, is a clear Evidence of his being most busiy among us of ~~the world~~ ^{about} every bruit the true Church. Superstitions of the They began in the Church of *Rome*, & very Primitive, & other Christians. Apostolick-times; Many Hereticks, and Anti-Christians were even then abroad, & so hath ever since continued. In St. *Augustine's* time there

there were fourscore and eleven Heresies. In which number, we may rank our *Pseudo-Christians*, who have now over-run most part of Christendome. And since their Leader proclaimed himself *Pontifex Maximus*, usurping Power over Kings, and posteriously setting *Aaron* above *Moses*; to establish their own Power, Greatnes, Sovereignty, and to enrich themselves, have introduced a multitude of humane Traditions, and Fopperies; As *Purgatory*, *Limbus Patrum*, *Infantum*, and a great deal of such Geography in the Subterranean *Terra incognita*, *Mass*, *Praying to*, and *Adoration of Saints*, (whereas, who ever is to be prayed to, ought to be Omnipotent to do for All, Omnipresent to hear All, and Omniscient to know All; which no Saint, or any but God himself is, or can be) *Fastings*, *Bulls*, *Indulgencies*, for forty Thousand years to come; *Processions* at certain times, *Images*, *Shrines*, *Relicks*, *Confessions*, *Penance*, *Satisfactions*, *Blind-Obediences*, *Vows*, *Pilgrimages*, with innumerable *Orders* of *Priests*, *Fryars*, *Mendicants*, *Franciscans*, *Carthusians*, &c. *Monks*, *Anchorites*, *Jesuites*, &c. with a multitude of such subtilties, and gross absurdities: So that,

that, Scripture must be concealed, and prohibited the Vulgars reading, or perusing; eclipsing the glorious Splendour of the Gospel by their Superstitions, whereby (indeed) *Legends* are introduced, and *Religion* abolished: So that, he that shall but observe their prophane Rites, and foolish Customs, how Superstitiously kept, how strictly observed by the People, even before God's Commandments; keeping them in Ignorance, Blindnes, and such Obedience, as they are brought to that servile strictness, as they dare not, on the pain of Damnation, break the least Ceremony, Tradition, or Edict. They will sooner kill a Man, than eat a bit of Flesh in Lent without a Dispensation: Kill a King, if told 'tis Meritorious, and made believe he shall not only be pardoned here, but go immediatly to Heaven, be Canonized, and the like; with their Rabble of Romish-Deities, for all Countries, Professions, Offices, Diseases, and Persons: St. George, for England; St. Andrew, for Scotland; St. Patrick, for Ireland; St. Dionysius, or Denis, for France; St. Jago, for Spain; St. Luke, for Painters; Gregory, for Students;

*# David
for Wales*

Students; *Cosmus*, and *Damian*, for *Philosophers*; *Crispin*, for *Shoemakers*; *Katharine*, for *Spinners*; *Anthony*, for *Piggs*; *Gallus*, for *Geese*; *Wenceslans*, for *Sheep*; *Pelagius*, for *Oxen*; *Sebastian*, for the *Plague*; *Valentine*, for the *Falling-Sickness*; *Petronella*, for *Agues*; *Apollonia*, for the *Tooth-Ach*; *The Virgin Mary*, for Male, and Female, all Places, Offices, Persons, and Conditions, for both Sea, and Land; An Universal Goddess she is.

Whosoever shall but observe these things, with their divers Adorations, Exorcisms, and Ridiculous Injunctions, will absolutely conclude them altogether as vain, as those Superstitions of the *Pagans*, *Jews*, and *Mahometans*, if not worse; or at least, they are the same in other Names, Circumstances, and Ceremonies.

On the other Extream, we have a mad, giddy Company of *Precisions*,

Schismaticks, and *The Superstitions*, & *Hereticks*, even in Frenzies of some in our own Bosoms; our own Bosoms. that, through too much blind Zeal against Popery, quite demolish All. These will admit of no Ceremonies at

at all, no Cross in Baptism, no Kneeling at the Communion, but stand; or (as some of them that account themselves in the first Order of Saints) sit irreverently on their Breech, and take *the Cup of the New-Testament*, as they do their Mornings-Draught: They will have no Fasting-Dayes; no Church-Musick; Organs are Popery; and Anthems, though never so well composed. They prefer the idle stuffe of *Sternhold*, and *Hopkins*, who have indeed, with their pitiful Verse, and Rhymes, murthered the *Psalms*. No Bishops, nor their Courts: No Church-Government, unless by Lay-Elders, as ignorant as themselves: But, for the Peace of *Sion*, and Glory of God, rail against all our Church-Discipline as Popery; And, for the Zeal of the Cause, run into open Rebellion, and Sacrilege, as we know, by too woful Experience. They will hardly (some of them) Tollerate our University - Degrees, or Universities themselves. All Human Learning is the Languish of the Bealt; Degrees, Titles of *Rome*; Caps, Hoods, Tippets, Gowns, Surplices, Lawn-sleeves,

The Superstitions and

sleeves, &c. Things indifferent in themselves, and meerly for Ornament, Distinction, and Decency, they hate them, cry out against them, they are of the *Whore of Babylon*, the Relicts of Popery; and he that wears them, hath (undoubtedly) a Pope in his Belly. They will approve of nought but what they invent themselves: They make matter of Conscience of them, and will rather forsake their Livings than subscribe to them. They will admit of no Holy-dayes, or honest Recreations; as Hawking, Hunting, Gards, Tables, because some have abused them. No Churches, no Bells (some of them) because Papists use them. No Interpretation of Scripture; no Councils, or Comments of the Fathers, but such as their own fantastical Spirits, and idle Brains dictate, and suggest. By which Spirits, being mis-led, more prodigious Paradoxes are vented, than by Papists themselves.

Some pretend to Prophesie, secret Revelations will be of the Privy-Council with G O D himself, and know all his Secrets. A company of giddy, quarter-brain'd Heads; they will take upon them to divine, how many

many shall be saved, and who damned in the Town ; Interpret the *Revelation*, *Daniel*, and *Ezekiel's Visions*, and apply those hidden Mysteries to private Persons, Times, Places, as their own private Spirit, and shallow Wit informs them. They will tell you exactly, in their *Enthusiasm*, when the World shall be at an end ; what Year, nay, to the very Day too. Some (in imitation of Christ) will fast forty Dayes. Some call G O D, and his Attributes, in question : And some of them so far gone with their Madness, and Revelations, that they are absolute *Bedlams*, and out of their Wits, making themselves to be *God*, *Christ*, the *Holy-Ghost*, *Elias*, *Moses* ; and what not ? Of these Men, I may conclude, in general, that however they may seem to be discreet in other matters, and discourse well, *Lefam habent Imaginacionem* ; in this their Madness and Folly break out impetuously ; and have far more need of Physick, than many a man that keeps his Bed. They are mad, and therefore have more need of a Cure, than such as are in *Bedlam* : They must be blooded, and purged with *Hellebore*.

The Superstitions and

I can't better Characterize them than thus; they are generally posseſt with Madness, Folly, Pride, Infolency, Arrogancy, Singularity, Peevishness, Obſtinacy, Impudence, Scorn, and Contempt of all other Sects, Perswasions, and Opinions, or that diſſent from their Interpretations, and Conjectures. They are only Wise, only Learned in the Truth: All damned but they, and their followers; And yet they torture the Scripture, and turn it like a Nose of Wax to their own ends, and purposes. Always learning, and yet never come to the Knowledge of the Truth: And yet ſo wilful, and beſotted, ſay what you will ſay, 'tis all one, they care not; they will have their way, though all the World contradict them. Like vertiginous People, they think all goes round and irregular, when indeed, the Errour is in their own Brains. They generally affect Novelties, and prefer Falſhood before Truth: And that which their Folly and Raſhneſſ has once produced, with Pride (aſterwards), Frowardneſſ, and Contumacy, they maintain as long as they live, againſt all Reaſon, or ſenſe.

In

In a word, This is common to all Superstition; there is nothing so bad, and absurd, ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform, as much as in them lies. Nothing so monstrous to conceive, or intollerable to put in Practice, so cruel to suffer, which they will not willingly undertake: So powerful a thing is Superstition!

Nothing, I say, is so unbecoming a Gentleman as Superstition, whose Master is the People; and in all Superstition, therefore, Wise men follow Fools: Besides, in it self, it's odious and deformed, as well as stupid and fottish, by how much the more it resembles Religion.

Since every Religion, Sect, and Opinion (as was said), is as confidently believed, and maintained, by the Professors thereof, as the onely true one: It is the part of a Gentleman (especially being instructed in good Learning), to examine all with impartiality, looking on his own with the same Indifferency, as if he had never been in-

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How to make Choice of

structed, that he may find out the Truth of the Christian Faith, and the main Articles of it; the Being, and Existence of G O D, and the consequent Doctrines of Natural Divinity; and then the Truth and Authority of the *Holy-Writ*: And thus a Man shall be able (indeed) to give an account of his Faith. What can be more unseemly, than to hear a Gentleman have no more to say for his Belief, than a *Pesant*, a *Mahometan*, a *Jew*, or *Pagan*? that he was so taught, and all the Nation, and therefore he is of that Belief.

Which, that he may the clearer do, he must consider, first, The Testimony, the Foundation on which Christianity is built, *viz. Jesus Christ*; That he was sent from G O D the Father,

(1) *Omnipotens, qui possit non posse mori, neque peccare, et hoc excludit omnes deus, qui sunt impotens, et peccare possunt.* to manifest his Will and Counsel unto us. The Truth of which, when he hath cleared, the Belief thereof will be Rational to him. Now, this Testimony of Christ, the Author and Finisher of our Faith, is given by (2) *mas Aquinas, 2. Quest. 25. Art. 34.* though He be Omnipotent, yet cannot lye, being Truth it self in the Abstract. His very Existence then, may be as well doubted as His Testimony.

stimony. And you have heard already the Irrationality of Atheism, in our proof of a Deity; and that even among the Heathen, a Deity has ever been acknowledged; as also, that their gods were true.

He was promised to *Adam*, when fallen, long before His coming; *The Seed of the Woman shall break the Serpents Head.* And his Testimony of him, when sent, was at his Baptism, and on the Mount, with *Peter, James, and John*; *This is my beloved Son, in whom I am well pleased; hear Him.* And a little before his Death, *I have glorified it, and will glorifie it again.* Likewise, by the Star at his Birth, which the very Heathen confess, portended the descent of some God, for the Salvation of Mankind. Also, by many Miracles, wrought both by Christ and the Apostles, and other wayes, as well as by an Audable Voice: As, at his Death, *By Eclipsing the Sun at the time of the Full Moon,* contrary to the course of Nature; So that, many Astronomers (in other parts of the World) admired the strangeness thereof, as a Violence done to Na-

Th: Testimony God gives of Christ.
G 3 ture ::

ture: Whence Dyonisius the Areopagite, thus exclaim'd; *Aut Deus Natura patitur, aut Mundi machina Dissolvitur.* The Vail of the Temple was rent, which the Superstitious Jews so adored. And the Saints Dead Bodies arose, and went into the Holy City, and were seen by many. Which things were so notoriously known, that multitudes were Converted, saying, *Of a Truth, this was the Son of God.* And lastly, *He himself did not only Rise, but was Taken up into Heaven, both Body and Soul, before their Eyes.*

So that, the Question will be now, Whether there be any Credit to be given to the Scriptures, that give such ample Testimony of *Christ* from **G O D**? or Whether they are his *Revealed Word*, more than other *Writings*? Touching which, I shall wholly lay aside those Arguments, from their Majestickness, and sometimes plainness of Stile: Their Subject on which they treat, or the Power and Influence they have on Men's Consciences, as idle, frivolous; not sufficiently evincing them to be *Divine Oracles*, or to proceed from the *Holy Spirit*: since our Consciences easily consent to what our Belief is pre-

pre-possest with in our Infancies. Besides, if this be all, a Turk may plead as much for the *Alchoran*, in every respect, as we can for the *Bible*. Neither doth

the sealing the *Whether the Old & Truth thereof, by New Testaments be the Word of God.*

Martyrs, signify any thing in this particular, since we daily see Jews, Turks, Pagans, Heretics, Sects of all sorts, Vanners gang, though in open Rebellion; & before that, the Regicides, dye as resolutely, courageously, with as much seeming assurance of their Salvation, as the best Martyr of them all, in the Affirmation and Justification of their own Belief, and Deceits.

We must therefore endeavour to ground the Truth and Authority of *Holy Writ*, on more sure and sound Foundations. Which I shall here, at this time, a little attempt; notwithstanding the uncharitable Censures of ignorant, angry, and narrow-witted Zelots; accounting me (in Discourses of this Nature) an *Atheist*, or (at least) one that contemns, or hath but little regard for (or to) the *Scripture*; And all, because I have

Whether the Old and New

still endeavoured to bring them to a Rational ground of their Faith. For, although some things in Religion be beyond Reason, yet it is not against Reason; and most may be made out by Reason. If this were not so, our Belief would be very Implicit: I shall therefore endeavour to make it plain, that the Books of the Old and New - Testaments are the Word of God, and that upon the pure account of Reason only: For, to go about to prove any such thing to an *Atheist*, or *Pagan*, by the Scripture, or any Argument deduced thence, is (when he believes no such thing) to be ridiculous, and to prove a thing to be so (as Women do) because it is so; and compel another Man's Reason too suddenly.

This, I hope, no *Pagan*, or *Atheist* will deny, That there is as much reason to believe the History of the Old and New-Testament, as any other, since there is the same Reason, first, to believe the Tradition of the Old and New-Testaments, as the Tradition of any other: i. e. That there was such a Man as *Moses*, that wrote of the Creation, of the Patriarchs, of God's Judgments on the *Egyptians*,

Egyptians, of his Delivering the *Isra*-
elites from the Servitude of *Pha*-
raoh, and leading them through the
Wilderness: And after him, a *Joshua*,
who was their Captain, and General,
in their possessing the *Land of Canaan*:
And so, the *Judges*, *Kings*, and *Pro*-
phebts, &c. that did such and such
Acts. A *Matthew*, *Mark*, *Luke*, and
a *John*, that wrote of such things as
they saw, and knew in their own
times to be true, of one *Jesus of*
Pazareth. I say, We have as much
reason to believe the Tradition of
these Histories, as any other Histo-
ries: Or, as that there was an *Ha*-
mer, that wrote *Illiads*; a *Vergil*,
his *Georgicks*; an *Ovid*, his *Meta*-
morphosis; A *Plato*, and *Aristotle*; and
the rest of the *Philosophers*, or their
Works.

Secondly, its as Rational to be-
lieve, that those *Books of the Old and*
New Testaments were written by the
same Men as are their reputed Authors;
as to believe *Plutarch's*, *Tacitus's*, *Tul*-
ly's, and *Casar's* works were theirs.

Thirdly, that all that was delive-
red in the old Testament, in Christ's
time, was true; appears by his fre-
quent quoting of, and referring to it

50 **That the Old and New Testament**
in his Discourse, and Disputes. Be-
sides, if he had been corrupted,
he would, no doubt, have taxt them
with it, as well as for their Teach-
ing for *Doctrines the Traditions of*
Men. And that 'tis the same we
now have, and the Jews at this day
acknowledge; and that 'twas never
corrupted, is evident from the mul-
titude of Copies distributed after the
first and second Captivities, to eve-
ry *Synagogue*, where they were dis-
persed, in which they read every
Sabbath-Day. Now, how it shou'd
be possible for Men, in almost all
Nations, and at different times, to
combine together in corrupting the
the *Book of God*, on design, let a
prudent Man judg. But we find
they do all agree; which they could
never do, if any, and not all of
them, shou'd have been Corrupted.
And, that they shou'd altogether
designedly, or casually, be corrup-
ted, when there appears no solid
Reason for such a Contrivance,
seems more than improbable To
which add, if they were Corrup-
ted, 'twould have been in those
places especially which speak, and
Prophesie of *Christ*, and against them.

Be-

Besides, if they were corrupted, they shou'd have corrupted the *Sep-tuagint Translation*, which was extant in *Egypt* three hundred yeats before *Christ*, to make them agree. Again, if we observe it, we shall find more Harmony between the Writers of the *Divine Oracles*, (though distant in time) than among any other Writers whatsoever. Lastly, that the Old Testament, which we acknowledge, is the same the *Jews* now receive, and always did, may easily appear, by comparing our Copies and Translations with the Originals among them in all Nations: Nor can it be thought, that the Learned in all places, times, and of contrary Religions, *Jews*, *Papists*, *Protestants*, &c. shou'd combine to deceive the giddy, and more unknowing sort of People in the World.

Fourthly, Because they wrote nothing but what was done in their own times, and known generally to All, who might have contradicted their Writings; especially the *Scribes* and *Pharisees*, who (under the *Gospel*) were their Persecutors; and would, assuredly, have condemned them, had

52 **That the Old and New Testament**

had they been false, or lyable to exception. Nay, and *Josephus*, though a *Jew* (yet an Unbeliever in *Christ*),
* testifies, That at that time, there
was a Man (if he might call Him a
Man) whose name was *Jesus*, that
did Raise the Dead, Cure Diseases,
and do many Miracles; and being ac-
cused by the chief of the People, was
Condemned, and Crucified by *Pi-
late*, and the Third Day appeared
to them again alive, as it was pre-
dicted of him by the *Prophets*. *Mo-
ses*, and the *Prophets*; *Matthem*,
Mark, *Luke*, *John*, *Peter*, *James*,
Paul, and *Jude*, have been continu-
ally reputed (and generally from Age
to Age, down to these our times),
confessed by all, to be the Pen-men
of those Books that bear their Names.
Nay, this is acknowledged by the
very *Jews*, *Pagans*, and even by *Ju-
lian the Apostate*. And therefore,
there is not only the same Reason to be-
lieve them as any other Writings; but
as great Reason, if not greater, that
their Writings are true; since what
they wrote was only the Passages or
Actions of their own times, done by
themselves or others; which were
easie to be known, being (most of
them)

* *Antiq.
Judaicae*
Lib. 18.
Cap. 4.

them) done in Publick; and they either Eye, or Ear-Witneses, or both, of all Passages: So that, they had the greatest Opportunities in the World, for detecting the Truth; and consequently, best able to declare it. Besides, the Pen-men (throughout the *Bible*) were either Kings, Rulers, Men of Honour, and high Esteem among the People; and therefore, would not attest Lyes, to expose themselves to the contradiction, and scorn of the World, or Vulgar: As *Moses*, *Joshua*, *Samuel*, *David*, *Salomon*, *Nehemiah*, *Ezra*, &c. Or Prophets, *Isaiah*, *Jeremiah*, *Daniel*, *Ezekiel*, &c. Or Apostles, or Disciples, Men of Integrity, Piety, and Fidelity, that could purchase nothing by that they delivered; if untrue: Nay, for attesting those very Truths, they incurred Imprisonment, Banishment, Persecution, Poverty, and all kind of Misery; Wandring up and down in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, &c. They suffer'd for their Profession of the Truth, more than any Men did. Besides, they & their Doctrine was owned more especially by G O D himself, in giving them the *Spirit of Prophecy*.

the

That the Old and New Testament
the Inspiration of the Holy-Ghost;
so that, though illiterate, they could
speak all Languages, the Power of
working Miracles, Casting out of De-
vils, Curing of Diseases by even their
very Shadows, which was more than
Christ (in the Flesh) did; and which
the Magicians, and Conjurers of those
times could never do, though zeal-
ously attempted: and therefore, we
have greater Reason to believe their
Writings, and them, than any other
whatsoever. For, none can be so
impious, or irrational, as to think
GOD would Countenance, and
give Testimony to Impostures, and
Juggling tricks; and especially, such
as pretend to teach, and lead Men in-
to the way of Salvation. This were
(to speak with Reverence) to make
GOD accessory to the entrapping of
Men's Souls, and the deceiving the
whole Christian World.

A Gentleman having thus laid a
Foundation of his Faith, in the Be-
ing, and Existence of a GOD: In
his Testimony of Christ, the Object,
Author, and Finisher of our Faith;
the Truth, and Authority of the Old
and New Testament: and compared
the Profession is made in the Church
of

of England, with the vain Fopperies, Superstitions, and Innovations of the Church of Rome ; and the uncharitable-ness to be found among them, and all Sectaries, Schismaticks, Phanaticks, and Hereticks, who condemn to Hell all that are not in their way ; accounting all, without their pale, damned : The Irrationality of the Mahometans, and the absurd Stupidity of the Pagan-gods, and Worships : The fantastical Follies, and Whimsies of the Jews : I say, these things being com-pared, and the former Foundation laid, and rooted in the Intellec-ts of a Gentleman, he may not only soon re-solve himself into a Religion, but be satisfied which is the true one.

I shall, therefore, add no more in this Matter ; but come to the next Qualification of a Gentleman, and a part of Education, before premised, viz,

PART.

PART. II.

Travel.

IN the next place, *Travel* (being first well grounded in Religion) will be requisite to Experience, and accomplish a *Gentleman*; especially, if he have the Language, and other good Parts; if not, he ought to take one that hath, and has been abroad before, that he may be informed of the Customs, and Humours of the People, and with what Company to associate; otherwise, a Man may be sooner injured, than benefited: And without a competent Judgment, Ingenuity, Reason, and good Nature, ruin'd; or at least, return as empty as he went.

Let him (in every Town, City, and Place he comes,) acquaint himself with the most Learned, Eminent, and in Repute, Experienced, and sober Men; whereby he may not only learn Good, but avoid much Evil,

De-

Debauchery, Quarrels, and most other Inconveniences; especially with Embassadors, at least, when they have Audience, if possible; with their Universities, Libraries, Buildings, Revenues, Colledges, Churches, Monuments, Monasteries, Government of the State and Place Civil; Their Courts of Judicature, when they plead, judge, and determine Causes; as also, Ecclesiastical, and their Courts; and, if in the Metropolis, the King's Court it self, or Chief Governourse. The Scituacion of Places, Prospects, Rivers; and all Ornaments, Ports, Havens, Ships, Fortifications, Trainings, Tilts, and Turnaments, Treasuries, Magazines, and Armories, Castles, Forts, Ruines, and Antiquities; Coyns, Measures, Habits, Customes, Feastings, Weddings, Funerals, Publick Shews, Wardrobes, Publick Masques, Comedies, Playes, Interludes, and Triumphs; especially, such as are frequented by the better sort; and with every thing else that is worth the Noting: And keep an account in Writing, of every Dayes Observation, where-ever he goes. So shall he (in a little time) be greatly improved,

ved, and make the best advantage of his Travels; which, that he may the better do, he ought to observe these Rules, viz. To avoid Idle Expences, Vain Ostentation; and Regulate his Discourse, and Carringe.

SECT. I

Of Expences.

A Gentleman, of any Man, ought to be most wary and prudent in this matter; not only, lest he shou'd (by his Extravagancy) expose himself to the Derision, and Scorn of the Vulgar; but also, to avoid the Imputation of Folly, when so, as well as by being too penurious when there is just occasion. If the occasion therefore (when weighed), be more ponderous than the Money, let it go; But part not with your Gold for Dross; yet manage it so, as rather to shun the occasion, than seem to sneak from it basely, for love of thy Money. Since Money then is to be

be spent, see that thou spend it to thy Honour, and Reputation.

Amasis, King of *Egypt*, made a Law (which was also establisht in *Athens*, by *Solon*) that there should be an Annual Inspection into every Man's Gettings, and *Expences*; and if the latter, was found to exceed the former (on a Rational account), so as he must needs be adjudged to take some indirect Courses to supply his *Expences*, he should be put to Death: According to the former, therefore, the latter ought to be limited; for a Man shall be found but able to bring both ends together, that makes his *Expences* amount but to half his In-comes: What shall he do then whose *Revenues* are uncertain? It doth certainly concern him to be more than ordinarily saving, and prudent, so it be not imputed to baseness; since he that thinks to lay up at the Years end, must reduce his Layings-out to the third part of his Comings-in. If a *Gentleman* therefore will keep within Compafs, and avoid the many Cheats of Servants, he must have an In-sight, nay, a diligent Eye into his own Estate; which is no disgrace unto him, nor to the best

Of Expences.

best Man living. He will find it a greater to want at last, what he is daily defrauded of.

I would not be mistaken here, as if I pleaded for getting (immoderately) Riches; or, in the least, countenanced Covetousness (which is worse than Prodigality); but to shew how a Gentleman should (like himself) walk prudently between both, and keep the golden Mean. For Riches, in themselves, are not of so great worthas we make them; neither is great Riches, and

*Of Riches, the true
value of them.*

Possessions of real use, excepting only so much as we make use of, for the making our own Lives comfortable, and others by our Charitable Benevolence. All the rest do us no pleasure; that is, Really: They may please the Eye, and idle Fancy of a Coxcomb, but that's all (I say), unless employed to our own, or others good: He may be the Keeper of them, yet not enjoy them; like an Ass, that carries Gold, yet eats but Hay. Besides, they are but momentary; but like the Sea, unstable; they flow in for awhile, and perhaps become very full, when (on

a sudden) there is as great an Ebb, and they run to another. They have Wings, and fly away; but if they will stay, they don't make a Man really better, or more happy: Nay, they are rather an hinderance to all good Virtue and Piety, as well as an In-let to all Evil; as I have largely shewed else-where. *Pluto*, the god of *Hell* (as the Poets feign) is likewise the god of *Riches*; which shews, that Riches sent from the Devil, i. e. ill gotten; by Racking of Tenants, Oppressing the Poor, &c. or Riches got by going to the Devil, (as many a one, to leave their Heir Rich, dyes a wretch) must needs (in all probability) be ill spent: Let that content thee that has been gotten justly, thou canst leave contentedly, canst use soberly, and distribute chearfully, and honestly, in the time of thy Life, and Health: For that other, on thy Sick, or Death-bed, seems rather to be a Cheat, than Charity; in as much as 'tis more a Distribution of anothers Goods, than thine own.

SECT.

SECT II.

Of Vain-Glory, and
Ostentation.

Much might be said (did I affect Prolixity) of this pleasing Humour of *Vain-Ostentation*, and *Glory*; this *Amabilis Insania*, this sweet Frenzie, whisp'ring Air, and most delectable Passion, which ravisheth our Souls, and lulls our Senses, and Reasons asleep. There is, therefore, nothing more unbecoming a Gentleman, nor nothing he should with more caution avoid; for it sets so sweetly on him, as he scarce ever perceiveth, or is sensible of his Malacry. And there's the madness; He commonly loves him that does most harm. A Man may better resist, Lust, Anger, Covetousness, Fear, Sorrow, or any other Passion, (^u) than this Itching, and Insinuating Evil.

^u *Quem non gula ricit, Pb lauria su- peravit.* For, the Fame he aims at, hurries him beyond all Reason, Patience and Mo-

Moderation ; attributing to his own wit and management every successful Action that he has but the least hand in. As the shallowest Waters, and emptiest Casks make the greatest Noise ; so these kind of Fellows make the greatest bustle in the World.

To be vainly *Ostentative*, then, is greatly to be abominated, and shunned by a *Gentleman*. But yet we must not here mistake ; for in some Cases 'tis of great use, nay, and is great Discretion. As in all Noble, and High Undertakings, the hope of Glory and Praise adds Life to the Enterprize, and many times success, as well as perpetuity of Name. Wherefore write we, *Etiam mediis in morbis*, to the wasting of our Healths, but for Fame ? And therefore, we set our (x) Names to our (x) Qui Books. *Scire tuum nihil est, nisi te de contemnere hoc sciat alter.* And, in Learning, were it not for this, Fame's *nendaglesia libris scribunt*, Wing's would be clipt. A little *Vanity*, and *Opinion* (therefore) may be allowed ; especially in such Natures whose Bark is so balasted with Solidity, and Reason, as Fame's Breath can't over-set it. A Natural

Mag-

Of Van-Glory, and Ostentation.

Magnanimity is acceptable, and grateful, putting a good Decorum on such Men's Actions as know how to manage it. In all Callings it may be allowed: 'tis *Ingeniorum Cos*, the whet-stone of Wit and Valour. There's a modest Ambition, as *The-mistocles* was rouz'd by the Glory of *Miltiades*; And *Achilles* Trophies excited *Alexander*. 'Tis a sluggish Humour, not to emulate or sue at all, to with-draw, neglect a Man's self, refrain from such Places, Honours, Offices, through sloth, niggardlynes, fear, bashfulnes, or otherwife; to which, by his Birth, Place, Fortunes, Education, &c. he is called, apt, fit, and well able to undergo: For Humility, and Self-denial it self, may be Acts of *Ostentation*. Yet Fame (in many Respects) is to be avoided, since she congregates, for the most part (with her Trumpet) more Enemies than Friends. If it be immoderate, 'tis a Plague, and an unsufferable Torment.

Her two Daughters are, *Levity of Mind*, *Immoderate Joy and Pride*; not excluding those other Concomitant Vices; *Bragging*, *Hypocrisie*, *Peevishness*, and *Curioty*: All which pro-

proceed from our selves; we are active Causes, from an over-weaning conceit we have of our good Parts, our own Worth, (which indeed is no Worth) our Bounty, Favour, Grace, Valour, Strength, Wealth, Patience, Meekness, Beauty, Gentility, Prudence, Knowledge, Wit, Science, Art, Learning, our Excellent Gifts, and Fortunes; For which, *Narcissus*-like, we admire, flatter, and applaud our selves, and think all the World esteems so of us; which, how unbecoming a Gentleman, the most Rural may judge. And the greater caution is to be had of a Man's Actions, and carriage to avoid them, by how much they are apt (insensibly) to invade us, in the best of our Undertakings. Wherefore, I shall add no more here, since some-what will be said in the Subsequent Section, as to the other Particulars.

D SECT.

SECT III.

Discourse and Carriage.

REASON it is, a Gentleman (of all Men) should demean himself well, and most exemplary, (which is no easie matter) in this wicked Age wherein we live; unless he be of a passing good Nature, i. e. have an Inclination to Virtue, and an Habit; which is indeed, Goodness it self, and the chief of all other Virtues. Such an one must be courteous, and civil to all Men; as well Strangers as Friends, and Relations; pitiful to (and of) all in Affliction, and Misery; easie to forgive, and pass by Injuries; and grateful for as well small as great Favours, Gifts, and Obligations: Hereby shall all manner of Vice be shun'd, and Virtue daily increase.

Carriage, then, (as it comprehendeth as well Discourse, as the outward

ward Behaviour) is, and must be, either to a Man's Superiours, Equals, Inferiours, Relations, Strangers, Friends, or Enemies; or to Himself.

SUB-SECT. I.

To Superiours.

AMONG Superiours, Kings and Princes are most to be honoured; especially thy own, to whom thou owest Obedience, Allegiance, and all that thou hast, or art; We must needs be subject, not only for Wrath, but Conscience sake. 'Tis the Ordinance of God; and whosoever resisteth, shall receive to himself Damnation. Take Solomon's Advice, To Fear the Lord, and the King, and meddle not with them that are given to change. For, Rebellion is as the sin of Witchcraft; and nothing so unseemly, as to see any Man to pretend to Gentility, and Honour, and yet resist the Fountain of both: No pretence (whatsoever) can justify such an Action.

D 2 Let

Behaviour to Superiors.

Let thy Speech to him be (whether he be a Man of Parts or no) with that due Reverence his Dignity requireth; and so thy *Behaviour*; avoiding all unseasonable Discourses, and Jests; it being no less hazzardous to be too bold with such as are so far above thee, than that of the Flyes playing with the Candle.

For other *Superiors*, the Honour and Respect their Place and Quality requireth of thee, thou art likewise to give them: Yet keep thy distance so, as thou mayst be rather beloved, than slighted; and seem to walk rather humbly, than sneakingly. Court, especially, such as are most likely to do you a kindness, without casting more Obligations on them than what are inevitable: For, great Persons love rather such whom they have obliged, than such as have obliged them; for they love not equal Retributions by such as are not their Equals; and so, excite rather Shame, or Envy, than Love in them to their Inferiours. Although, Impudence, Confidence, and Boldness, be no Virtues, yet the least of these will beggar them all:

The Italians

Behaviour to Superiours.

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Italians have therefore a Proverb, that speaks thus much in English; *The World was made for the Presumption.*

If a Favourite to a Prince, neither write nor speak his Faults, nor (many times) what thou knowest of him to be true (especially, if revealed unto thee as a Secret), lest, by its coming to his Ears, thou beest ruin'd unawares; For, such Men are more dangerous to be medled with, than Monarchs themselves: Kings being above all Envy, or Punishment; but Favourites knowing they stand in a slippery Place (as it is alwayes about the Throne), creates not only a Jealousie of all that can divulge their Miscarriages, but puts into them Contrivances of Mischief against all such, if not final Destruction: 'Tis not safe, therefore, to be privy at all to their Secrets. And what-ever thou dost, avoid all Strife with thy Superiours; putting thy hand to what is dangerous, and not justifiable; and making any great Man's Interest thine own, who has lavisht his Estate. Neither be perswaded by them to forfeit thy Allegiance to thy King, on any pretence whatsoever; which cannot be, with-

D 3 out

Behaviour to Superiors.

without forfeiting a good Conscience towards G O D, and (in most likely-hood) thy Soul to the Devil. Be not therefore so fickle-pated, to desire Changes in State ; but satisfy thy self with this, That Government is the Care of Providence, not thine. If we rightly consider the Condition of Kings, we need not envy them ; they deserving rather our pity, being (at the best) but miserable ; having but few things to acquire, or aim at, and many things to dread, and afflict them. But, since we have hinted at this before, it shall suffice.

S U B-

S U B - S E C T . II.

To Equals.

MY Advice is, Thou follow these few Admonitions: Make no Comparisons. Find no Faults. Meddle not with other Men's matters. Admire not thy self. Be not Opinitive. Neither arrogate, nor dero-gate. Be not proud, nor popular. Neither flatter, lye, nor dissemble. Be constant. Keep thy word and promise punctually, though but in slight, and small matters; so shall thou be believed in greater. Keep thine own Counsel, as to thy Intentions and Secrets. Be respective to thine Equals, but not Familiar. Insult not. Cast not off an old Friend. Accuse no Man. Praise none rashly. Give no Man cause of Offence. Lay no Wagers. Mend in thy self what thou seeft amiss in others. Take time by the Fore-lock. Be temperate in these

72 Behaviour to Equals.

four things; *Lingua*, *Loculis*, *Oculis*, and *Poculis*. Watch thine Eye, Moderate thy Tongue, and thy Expences. Hear much, but speak little. Give no ear to Tale-bearers. Be patient, meek, merciful, and grateful. Be not fond of fair Words. Maintain Friendship. Do good to all. Frequent good Company. Admonish thy Friend in secret, and commend him openly. Be not too curious. Make not a Fool of thy self to make others merry. Avoid contentious Disputes; but if thou canst not avoid them, keep within Moderation; and charge not farther than thou canst make a safe, and Honourable Retreat: and, in some Controversies, 'twere not amiss to resolve thy Arguments into Questions; ever rememb'ring, to keep a reserve within thy self, that thou dost not discover all thy knowledge, that (on just occasion) thou mayst deliver rather more, than less than was expected; which will make thee the more Respected. 'Tis good also (sometimes), to dissemble thy Knowledge in what thou art known, or thought to know; whereby thou shalt be judged (another time) to know what (perhaps) thou knewest

knewest not. Avoid Conceitedness in either thy Carriage, Words, or Looks, : Seem not better, greater, or wiser than thou art, lest thou beest rendred leſs than thou shouldest be. How ridiculous is it in a Gentleman, to seem to carry all with a grave Hum, Nod, or hard Word, which (perhaps) he himself understands as little as they that hear him? And, in Discourse, to take that for granted, which he cannot prove ; or barely (on the account of his Quality) to venture at what he knows he understands not, and yet would fain per-
 swade his Auditors he understands * *Yet ma-*
 much more than he fayes ? These *ny times,*
 are pityful Evasions, and become *with the*
 none but shallow-witted Gentlemen. *Vulgar,*
the Dull,
Hard-
skull'd
Man is ta-
ken to be
grave,
when in-
deed, 'tis
rather his
Constitu-
tion. 'Tis
more
strange
therefore,
to see such not grave, than grave. But true Ingenuity,
and Wit, is ever mixt with some Madnſſ; or what the
Vulgar account Levity.

To speak pertinently to the thing in hand, and agreeable to the Person with whom thou dealest, is better than Eloquence: Avoid therefore, the flashy, frothy Desire of advancing thy Wit, and Ability of holding an Argument; but choose rather a solid Judgment in discerning Truth. In Discourse, 'tis good to be general, and not tyed to certain Particulars, and Forms, which argueth a great Emptiness, and (when discovered) is most ridiculous; ever remembering to allow others also time to speak, and reply. Be not Dogmatical in thy Discourse: Argue rather to be instructed, than be obstinate in thy Opinion: and, if possible, reduce the issue to Demonstration, which will be more perswasive, than an hundred Syllogistical ginling Arguments; whereby thy Reason, rather than Wit, will be seen. In Seconding another, add some-what of thine own: And in granting thy Antagonist's Assertion, do it with some Distinction. If Discourse be by thee designed to edifie thy self, 'tis better do it by Questions, than Positions; provided, thou suit them to the skill of the Person thou inquirest of; for, so,

so shalt thou engage him not only to speak, but to delight himself therein; and thou shalt receive Instruction: For, he that abounds in Questioning, shall (at length) abound in Learning. 'Tis convenient, how-ever in all Discourse, to mingle it with variety. 'Tis most Noble, and Creditable, to begin, and be the occasion of the Discourse; and then to moderate, and pass to some-what else; and so thou wilt be the Ring-leader.

In all Discourse avoid Jests, and Jeers, which how-ever much taken up of late, nothing more unbecoming a Gentleman; it being an effect of Levity, and a flashy Wit. Besides, as it makes Men affraid of a Lash from thy Tongue, so may it thou (from thence) fear a Scourge from their Revenge. 'Tis not good, therefore, to reflect on any one in Discourse; but worse on Kings, or Great Men, or State-Affairs, or any distressed Case that deserves thy Commiseration: For Jests, in such cases, are dangerous, as well as injurious: But especially, when they are darted against Religion (as I hinted before.)

To discourse of, or praise a Man's self, is extreamly ridiculous; The best way of doing it, and most becoming a *Gentleman*, is (through the sides of another) in commanding that Vertue which is pretended to, by thy self; or that thou thy self art known to be possessor of.

'Tis most sure, there's a knack in Complements, which is of force to imprint real and effectual Passions in such with whom we converse; that is of excellent use, if *of Complements*. thou canst be so lucky as to hit on't: Yet 'tis not good to be too perfect in Complements; for Envy will convert all thereinto, though thou beest otherwise never so vertuous, and well qualified. How-ever, there's a kind of Necessity to use so much, as may humour the Fashion of the times, or the Parties with whom thou dealest; in as much, as if thou use nothing but down-right Honesty, thou hadst need to be of more than ordinary Parts, and Estate, to rub through the World: Whence we so frequently see the Vertuous, and Honest, put by Preferments, and oft-times poor; when time-serving Fellows

Behaviour to Equals.

Iows (though Ideots) are preferred (as I have also noted else-where): where-
fore, harbour not such partial, and narrow Affections; but fashion thy self according to the Nature of the Times wherein thou livest: *Live out of thy self, study other Mens Humours, and observe them, and thou shalt never be unfortunate.* But remember, that thy own petty ends, and envy, carry thee not beside thy self; and be so faithful to thy self, as thou be not false to others: Be not so narrow-spirited, then, as to be selfish; nor confine thy Thoughts to so streight a Prison, if thou wilt shun great Temptations, and abundance of Evils. What will not a Self-lover do for his own advantage? yet, in the end, he becomes the scorn of Fortune, and the reproach of all Men. Besides, 'tis a great Addition to a Man's Reputation, to have a good *Behav-
oir*; yet careless, and without Affection, or their *Bon-grace* is lost; and which is worse, Reputation lessened as to Gravity, and Solidity: On the other side, wholly to neglect them, is to cause every one to neglect thy self, and not give thee that due respect
thou

Behaviour to Equals.

thou deserveit, or expectest. However, they must be sure to be used to Formal, and Ceremonious Constitutions, and Strangers, in point of Civility.

Lastly, among *Equals*, Familiarity will increase too soon; and that oft-times (as the Proverb is) breeds Contempt: wherefore, 'tis not amiss (sometimes) to stand at a distance, and not to be too frequently with them; for that will render thee of small price with them, and expose all thy Parts and Virtues to Contempt.

If thou aimest at Honour, and Praise, 'tis sooner obtained in smaller things than great; forasmuch as the former may be frequently reiterated, the latter acted but seldom. As Honour is obtained by revealing thy Virtue without disadvantage, so Praise is but the Reflection of thy Vertue; which represents it self in so many various shapes, as we may justly expect it but a Juggl, and Deceit: Proceeding either

Of Honour & Praise. of Friendship, & Good-wishes; and so it may be rather his Love, than thy Merit: or from Flattery, and so cannot be confidid in; or from Malice,

Malice, to excite another's Emulation, and Envy, and so is dangerous; or from the Vulgar, and so is, for the most part, ever false (as I have often hinted in other Writings), blowing up bubbles, and letting things of weight fall to the ground. For, they can reach but to the lowest degree of Virtue, being astonisht at those of the middle Degree, and quite blind, and not able to behold the Splendour of those of the highest sort. Let thine aim at Honour be for Merit, not Fame; so shall Envy (that Cancer of Honour) be it self consumed. Attempt nothing in which thy failing may prove more to thy Disgrace, than the performing of it to thine Honour. If thou performest any thing well, unattempted by any before, or attempted with ill success, though it be trivial, and of no great moment, thou shalt gain more Honour, than by performing a greater, of more Weight, Vertue, and Difficulty. Rather carry thy self so, as Honour may fall upon me, than to court, or pull it on thy self. Temper (if Possible) thy Behaviour so, as one or other of thy Actions will suit with most Humours, and thou wilt do well.

That,

Behaviour to Equals.

That Honour casts the most splendid Beams, which is gained by excelling thy Competitours in their own way, and beating them at their own Weapon.

And here I think it not amiss to tell thee, I mean not [by Weapon] to exceed him in a Duel. And since (for the most part) this foolish Action, and unlawful Practice of Gentlemen, arises between *Equals*, and about punctilioes of Honour; I shall shew you it is no Honour; nay, the greatest Dishonour a *Against Duelling*. Gentleman can possibly be guilty of; it standing in direct opposition to; 1. Sense, and Reason. 2. Honour, and Reputation. 3. Valour, and Courage. (All which they so much pretend to). And 4. All Morality, and Piety.

First, Can any thing be more irrational, and sensless, than to see Men forfeit their Peace, Pleasure, Habitations, Life, Soul, and All, for

*The Irrationality
of Duelling*. a Word, a whimsical punctilio, as they suppose, of Honour?

Or to purchase Eternal Damnation, for a momentary Revenge? Or Terrors,

hours, and guilt of Conscience, for a Humour? Than to see Men, for a Lye, invite him that gave it, to give them also their Deaths-Wound? For an affront, to expose themselves to ruine? And for fear of the Re-proach of Man, incur the Terrors of the Almighty? Than to see Men cast away Repentance, and all Hopes, so desperately as they do; who leave themselves no space, nor Grace, for either? Than to see Men follow so empty a Præscript, meerly because 'tis the fashion, and not be able to counterpoise their most weighty Mat-ters and Affairs to suppress it? Than to see Men that are Rational Crea-tures; yet not make use of so much Reason, as to consider these things?

Secondly, 'Tis a false way of mea-suring Honour by the Sword, on e-very trivial occasion of a Mistress's Health, a Word, a flight Carriage, and the like fooleries, which are the usual causes of Quarrels; which is, indeed, the dishonour of a Gentleman, by how much it is his Honour to pass by Offences. 'Tis more Honourable to make Peace, than to add fuel to strife; which may, perhaps, end in Murther.

In all publick Dangers of thy Coun-
try, and in the Service of thy
Prince, be as forward as any; and
in such lawful Attempts, quit thy
self like a Man, that the World may
see thou fearest not Death, nor pre-
ferrest Life before thine Honour,
and Reputation: Thus the declin-
ing of a Duel, will appear rather to
be shunning of Sin and Damnation,
than Cowardize; especially, if thy
Actions, and Walkings, render thee
truly Conscientious. Since the Mad,
Infamous, Cruel, Irrational, Impi-
ous Act of Duelling sets GOD at
defiance; 'twill be the true Honour,
and Reputation (everlasting) of a
Gentleman, to endeavour the Extir-
pation of this idle, wicked, and
damnable Custom; which renders a
Christian Irreligious, and even a Mo-
ral Man a Fool. But, if they must
Contend; and Quarrel, let it be to
exceed each other in this Magnani-
mous, Heroick, and Honourable De-
sign.

Thirdly, The vain - huffing Valour
of the Giddy-pated Hectors of our
times is most ridiculous; and, in ef-
fect, the rankest piece of Cowardise,
and Fool-hardiness imaginable (un-
der

der the pretence of Courage) being fuller fraught with a sordid Fear, than a Prudent Caution; and that which they fear, is only the Breath of a Man's Word, which runs them on all Hazards, and to fight to decline the Aspersion of Cowardize; and yet (if Victor) runaway from the avenger of Blood, some Catch-pole, who (perhaps) yet is no Gentleman. Is it not the greatest piece then of pusillanimous Cowardize imaginable, or Madness, when (notwithstanding) they will encounter the very Wrath of GOD, and (like the Giants) fight against Heaven? and dare rather be damn'd, than be anger'd, or reproacht.

Fourthly, That which Duellists finely (as they think), or rather foolishly smooth over, with the term of Satisfaction, is but in effect, down-right Malice, or Revenge; which is, as it were, a barbarous Execution of Justice. They being Thirsters after their Enemie's Blood, than which nothing is more delectable,

Duelling is rather Cowardize, than Courage, or Valour.

deleitable, delicious, nor desirous to them. Nay, they discover themselves to be, indeed, down-right Murtherers; since what they do, is with premeditation, and deliberation. And so are no-less (likewise) impious, in letting the Sun go down on their Wrath; but also Rebellious against the Sacred Dictates of the Almighty. And, if they dye in the Conflict (as 'tis not impossible, they may both), and tumble into a Ditch (their Bed of Honour), with grinning Countenances, are they not highly promoted? This Bed of Honour, this grinning Honour; O, how becoming they are a *Gentleman!*

In a word, Not only Charity is thereby infringed, but all Sobriety, Meekness, Patience, Humility, forgiveness of Injuries, Gratitude, and all other Virtues; since in this their beastial Rage, and Rashness, they will not let their very Friends escape their Sword's point, if there be but the least seeming mistake: As well as Piety, which teacheth us to love our Enemies, and forgive our Brother, not only seven, but seventy times seven times: but they will not bear; much less, forgive one. How would these

these Huffs learn that Lesson then,
To turn the other Cheek, if smote
first on one, when a very Word sets
them on fire of Hell? Besides that,
'Tis the Honour and Glory of a Man,
to pass by Offences: *Anger resteth*
in the Bosom of a Fool. *He that is*
slow to Anger is better than the migh-
ty; and he that Ruleth his Spirit,
than he that taketh a City. From the
opposing these sacred Decrees of
Heaven, arise all the Duels on Earth
between these Zamzummims, who
have enacted clean contrary; pro-
nouncing such to be milk-sops, and
soft-gibbos, that resent not an affront
so hainously, as to dispatch the Offen-
der into the other State. This they
decree to be Gallantry; the Spirit
of Meekness, Prudence, and Hu-
mility Cowardize, or Pusillanimi-
ty. The wayes to avoid a Quar-
rel, you may see beneath, in *Anger*
Rectified.

I cannot omit here one main oc-
casion of this vain Duelling, viz. That
beastial Exercise of Drinking; a Re-
creation too common among those that
call themselves Gentlemen, than which
nothing is more uncomely to such;
For-

Forasmuch as this Vice un-mans a Man, if it either elevate his Speech to an intemperate pitch, as either to commit

Whether excess of Drinking becomes a Gentleman?

Folly, or to lose his Gravity; or, on the other side, if it render him stupid, or sottish; or inflames him into Rage, or Lust; or any-wise hebetates his Understanding; obfuscates his Reason; or renders him incapable of serving GOD in his Calling, or his King, Countrey, or Neighbour (let the Prentence be what it will); which, for the most part, he must needs be guilty of, if he compels another to drink according to his own Stint, or Humour. Therefore, in all Companies, be thou like an Ahasuerian, that none may be compelled to drink more than he is willing, which best becomes a true Gentleman; forasmuch as there is no Reason for thee to compel another to be rul'd by thee. These are the ordinary Effects of Drinking; and when the Senses and Reason are denubilated, what Vice may it not be an In-let to, bringing all Diseases, both of Body and Mind, upon the Transgressors?

as

as I have else-where noted. To which I might here add; This good-fellowship will prove the worst fellowship in the World, in the end; and their maintaining of Friendship, the greatest Enmity, it destroying both Reputation, Good-Name, and Estate, as well as Health, Life, Body, and Soul. How many in their Jovial Cups, have done that which they have repented all their Lives after? And by thinking to drive away care by Drink, have drank Care, their own Confusion here, and Eternal Damnation here-after, on themselves? A Gentleman, therefore, should have better Recreation and Past-time, than this sordid one of Drinking; forasmuch as his Endowments are beyond others.

If he have but little Worldly Business, he may employ his time many wayes in edifying others. If he rightly, and seriously considers the uncertainty of our Times, and Lives, how above the one half is spent in Sleep, Eating, and other necessary Diversions in our Callings; Visits from Relations, Friends, &c. He will find Time is the most precious thing in the World; and that his whole

whole time is but little enough to work out the Salvation of His Soul ; and that he hath none to squander away in Drinking, then.

SUB-SECT. III.

To Inferiors.

Every Condition is, or may be made pleasant unto us ; since there are miscarriages in all Men, it behoves a Gentleman to be so discreet, as to pass them by ; neither injuries, nor favours , being other then, as we apprehend, and apply them to our selves. Our Conceits, and Interpretation of all Actions, and things, making them pleasing, or displeasing unto us. As it is arrogancy to be at variance with *Superiours*, dangerous as well as hazzardous with *Equals*; so with *Inferiors*, 'tis baseness, and beneath a Gentleman. The truth is, we should avoid the Displeasure of All ; nay, even, of the meanest ;

meanest ; could we think seriously, how advantagious such an one with whom we are angry may be unto us hereafter. Be civil, and affable therefore to All ; carrying thy self in an equal temper, between Pride, and Familiarity. Discharge thy Heart of those turgid Thoughts that all kind of Passions frequently occasion, whereby thou shalt never break Friendship. If it be a Child, or ignorant (whether Man, or Woman), that gives thee Offence, or cause of Anger, 'tis beneath thy notice ; for this is but to mistake them, and so to give them the occasion of Offence. If a Droll ; let him droll on ; and reflect not that on thy self, that was not intended towards thee ; for so thou wilt not only make a Fool of thy self, but him wise by thy Application. If a Servant ; perswade, or command him ; yet so, as thy Love to his Good (by amendment) may be rather seen, than the venting thy Rage, which will never do good ; for angry words, and Rage, do but excite Contempt in him, and hatred towards thee ; It ought to be done then mildly, seasonably, and gravely : And be
E
sure

sure thy ill Example lead not him
(nor any of thine *Inferiors*), to err.
If a Scurrilous Person; as thou hast
no cause of admiring at it, so thou
hast as little of taking notice of it.
Let thy great care be to oblige all
thy *Inferiors* (if it lye in thy way),
and to gain their Love; whereby
thou shalt, assuredly, avoid the Ha-
tred, Envy, and Malice, which thou
must ever suspect from such as are
beneath thee. Expect the worst, so
shalt thou be so wise, as to know
how to Remedy thy self, let it be
what it will. And, be not too scrupu-
lous; for if a wise Man should
take notice of all the mad, and fool-
ish Actions of most Men, he should
never be quiet; and so, a wise Man
would be rendered a Fool, miserable
and unfortunate, and Fools would be
more happy. Pay every Man his
due, how without grudging, or endea-
vours of Abatement; especially
when agreement was made before,
or you know the worth of the thing.
That Money which is gotten by Rob-
bing the Spittle, will prove the worst
gotten of any; and by grinding
the Faces of the Poor, will eat as a
Canker into thine Estate. Neither
despite

despise them (if thou wilt render thy self Rational), it being Fortune's fault, not theirs; they ought rather to be pityed, than slighted; For, if they help not themselves, God will never help them: So that, in some measure, *Faber quisq; est Fortune sua.*

S U B - S E C T . I V .

To Relations.

Such as are *Parents, Wife, Children,* I call and understand by the Name of *Relations* in this Place: All other Kindred, as *Brethren, Uncles, Cousins, &c.* come either under the Notion of *Superiors, Equals, Inferiors, or Friends;* and therefore I shall speak only as to the three former.

Parents do challenge, (as their due from us) Love, Obedience, Honour, and Reverence, as Instruments, and the Proctarck cause of our Beings;

Beings; and that, however they are affected in Body, or Mind. Nothing so unbecoming as Pride towards, Hatred of, Rebellion against Parents; especially in a Gentleman: and yet, how frequent is it among them to wish their Parent's Death, to get the Inheritance? And by so much is this the more frequent, by how much the greater is the Possession; than which, nothing is more inhumane, and abominable: And this is the end of all our Labour under the Sun; or that can be expected in this Vale of Misery, and Ocean of Tears: wherefore, David might well exclaim, *Mine Age is as nothing before thee; verily, every Man, at his best State, is altogether Vanity.* And I have observed, how-ever, such have (to their extream trouble) been Retaliated in the same manner, by their own Children, as a just Judgment of the Almighty.

As Marriage is a most honourable Estate, being appointed by God himself in Paradise: So, if the Parties can agree as they ought, it is the greatest Happiness can befall a Man on this side Heaven. But, if they be unequally matcht, live at variance,

Behaviour to Relations.

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no greater Torment, or Misery. To have a Scold, a Fool, a Whore, a Fury, is the worst of Plagues, and an Hell upon Earth. A Gentleman ought to be exceeding wary in so weighty a matter as *Marriage*, which is for Life; and, perhaps, may be but once done; and therefore ought to be well done: Especially, since thereby he shall

either make, or *Of Marriage, and single marr his For- Life. See more, Di- tunes; Marriage fision 7.*

being usually the impediment to great and noble Achievements. Better therefore never *Marry*, than *Marry* amiss; since the most Glorious, Noblest Acts, and most Laudable, and Meritorious, have been done by unmarried Men. And truly, though Marriage in some Respects, and for some Men, be very commodious; yet a single Life is more free from all Cares, Fears, and Troubles; more pleasant, more advantagious, and prosperous, in every Respect: since he that is married has given Hostages to Fortune, and is but a Prisoner to the World at best.

Behaviour to Relations.

But if thy Constitution of Body, or Conveniency of Estate, or Necessity of Issue, or what-ever else compels thee to Marry; Let there a suitable proportion of Years, Births, Fortunes, Conditions; but make thy Choice (chiefly) for Virtue, more than ought else. * Let not the Splendour of her Beauty (which is so tender a Flower, that the blast of any Sickness shrivels to nothing, A Temptation, if not (oft-times) a snare to thy self, and others; the greatest Folly imaginable), or Gold, dazzle the Eyes of thy Understanding, and so obfuscate thy Judgment, as to precipitate thee into such a Pit-fall. Beauty and Honesty seldom agree; straight Personages have (oft) crooked Manners; fair Faces, foul Vices; good Complexions, ill Conditions: *Suspitionis plena res est,* &

(y) *Rab-
las Hist.
Pantag.
Lib. 3.
Cap. 33.* Insidiarum. (y) *Coquage,* the god of Cuckolds, accompanies the Goddess Jealousie; both follow the fairest (by Jupiter's Appointment), and they Sacrifice to them together. He that observes not these Rules, must look to repent it. *Non generum, sed malum genium;* *non nurum, sed Furiam;* *non vita comitem, sed litis fo-
mitem*

* See more
in Divisi-
on 7. be-
neath, in
*Heroick
Love Re-
fined.*

mitem Domi habebit. How-ever,
Beauty joyn'd with Vertue will
prove an excellent Foyl; yet, if that
cannot be, let her be rather comely,
than deformed; For (as on the one
side) *Moleustum est possidere quod ne-*
mo habere dignetur; so (on the other)
Dificile custoditur quod plures amant.
Let her be neq; *Lectissima*, neq; *Illi-*
beralis, between both;

Nec formosa magis quam mihi
casta placet.

How-ever, *quod iterum moneo*, I ad-
vise thee (whether she be handsome,
or unhandsome), chuse her out of
good Kindred, well Educated, and
Vertuous; not omitting thou look
well to the main Chance of her E-
state; especially, if thine be impair-
ed, and in the Wane: For, a com-
fortable Estate is next to Vertue;
the only means to extenuate the In-
numerable Inconveniences, and mi-
series of a married Life.

But when once thy Choice is
made, thou must treat her with all
Love, and Civility, (yet so, as that
thy Love do not enervate thy Rule
over her, nor that lessen thy Love) let-

E 4 ting,

Behaviour to Relations.

ting her want nothing is requisite to her Quality, but maintain her accordingly; allowing her all the Liberty, Discretion, time and place will permit; Keeping faithful, and constant, to her Body alone, which thou shouldest cherish as thine own with mildness; Avoiding all Strife, and Contentions; and especially Jealousie, that Devil that haunts the Houses of most married People: 'Tis a kind of Zeal, for Love, or Envy, lest any one should beguile us of what we chiefly Love.

Which equally torments such as have none, as such as have a cause. 'Tis not the thing it self, but the believing it to be so, that galls a Man, or VVoman; tortures his Spirits, and Soul. This is the Vulture that knaw'd Prometheus's heart; & is as common with Batchelors as married Men. Whence ensue so many Quarrels, Duels, Murthers, and Villanies; notwithstanding, 'tis the weakest thing a Man can possibly be guilty of, especially a Gentleman: And extreamly discommendable, in that it argues he has either an ill Opinion of her, or himself; or Loves her not as he should

should do; for true Love banishes all mistrust; therefore, 'tis clear he Loves not her, but himself; or the good he conceives consists in enjoying her only himself, which he would never fear to lose, did he not judge himself unworthy of it, or account his Wife disloyal. Besides, 'tis the most absurd, ridiculous, and most brutish Passion, and fottish, that can be: since thereby he discredits himself, and his Friends, dishonoureth his Children, disgraceth his Family, proclaimeth his Shame (being the Trumpeter of his own Misery) by divulging, macerating, and grieving himself and others, when the thing it self is not of so great moment (whether true or false) as to wound so deeply. 'Tis the Blow that never smarted, if rightly considered: For, if a Man have a Cabinet that every Man's Key will open as well as his own, why should he think to keep it private? The more he stirs in it then, the more he aggravates his own Misery; for when all is done, it can never be redressed. 'Tis better, in such a case, to be contented, or content it; since no one can assuredly say,

he is no Cuckold, or shall never. In many parts of Africk there is not a Maid to be found, after Fourteen. In the time of Severus, the Emperour, it was so common, that divers Laws for the Restraint of this Vice were made; Husband and Cuckold were then synonyms. Nay, it has been the Fortune of many Emperours, Kings, and Princes; David, Agamemnon, Menelaus, Philippus of Greece, Ptolomeus of Egypt, Lucullus, Cesar, Pompeius, Augustus, Antonius, Antoninus, &c. wore all Ateon's Livery. Nay, the most Heroick Spirits could never avoid it; There is no Remedy in such a case (therefore) but Patience; better put it up with Quietness.

Children serve to Eternize our Names, and that's all; the poorest way of Immortalizing; and common to the Base, as well as Noble; to the Pefant, as the King; nay, even to brute Beasts. The Nobler way is, by great Actions, Noble Works, and Attempts; whereby a Man's Name will be engraven in his Merits, and Atchievements, so deep, as the Teeth of Time can never devour. Whence we see the greatest Works have

have been done by Childless Men.

'Tis beneath a *Gentleman* (therefore) to account the want of Children a punishment, affliction, or misery; since the Risk that's run for them in Marriage is hazzardous, yet Obligatory. And admitting the Wife be Virtuous, thou art not sure whether he that shall come after thee, and possess thine Inheritance, shall be a Wise Man, or a Fool: Besides, they are certain Cares, and uncertain Comforts. Many times the Extravagancies and Vices of but one, causes more trouble than will over-ballance the Pleasure in all the rest. And tis (for the most part) seen, the Dispositions both of Body, and Mind, suit more with a Brother, a Kinsman (and, it may be, one farther off in Blood), than with the Children; forasmuch, as the surer side, at least (if not both), is a stranger to the Family.

'Tis neither Heresie, nor Imprudence, then, to adopt an Heir to thy Mind (though nothing of Kin) equally wise with thy self; or endued with such Vertues, as thou could wish thou hadst a Son of. Whence the *Italians* make little or no difference be-

between Children, and such as are near of Kin; so they be allied and Virtuous, they matter it not,

But if it be thy Fortune to have Children, thou oughtest (especial-
ly) to provide for them (in the first place) good Nurses; the future well-fare of their Constitutions, and Lives depending thereon, there being the same Vertue and Property in the Milk, as in the Sperm; as I have formerly shewed. * And, therefore, such an one ought to be chosen, that may correct the Mother's Defects and Infirmities of both Body, and Mind, if any be.

* O Arg.
for Q.
cal Ego.
200,
A former
Book of
mine

Chap. 3. As they grow up, and become capable, the best seasoning of their Minds and Spirits will be with Piety, and the Fundamentals of Religion, besides other Education before Discour- sed of; not being too morose on the one hand, nor too indulgent on the other, to let them run on in any Vice till it become habitual; But, if possible, by fair Admonitions, and Advice, reclaim them: If that won't do, the Rod of Correction must bring it out; provided, it be done seasonably, moderately, and without Passion; lest the Child should apprehend

Sec. 3.
Sub-sec. I

prehend himself Corrected not so much for his own Fault, as thy Humour and Rage; and become rather worse, than better, afterwards.

Neither is it for thee, only, to have a tender care over thy Children, while such, to see them well Educated, and Instructed; but to have a watchful Eye over them, even when at years of Discretion, whether they live according to the Rudiments they have received, that they may be encouraged, or reprehended, as occasion serves: giving them thy self a good Example, which (usually) is more prevalent than Precept: For, without it, neither Admonition, Reproof, nor Correction can either take place, or be well attempted, when guilty of the same which thou thy self shouldest Reprehend and Correct in thy Son.

There are several other Circumstances that belong to a Parent towards his Children; but most of them, if not all, being Intersperst in the fore-going Discourse, to avoid prolixity (which I hate) and tautology, I shall proceed.

SUB-SECT. V.

To Strangers.

EVEN Strangers, as well as those of a Gentleman's own Countrey, City, or Town, ought to be civilly treated; forasmuch as all Men are of one Stock, & Lineage, throughout the whole World: And nothing is more commended to us than Love; nay, we are commanded to love one another by the Founder, Author, and Finisher of our Religion, and Faith. And yet, there are a sort of dirty People, mean-spirited, and foward, that hate all that are but above them, or *Strangers*; though they are enjoyned not to vex a *Stranger*, but rather to entertain them; for many thereby have (unawares) entertained even Angels from Heaven. And though this little giddy People, make the greatest outward shew of Piety, and Godliness; yet they have not so much Knowledge, as to know this is Scripture; But 'tis no wonder, since the Wicked

One

One has sown his Tares among the Wheat, in most of the Cities and Towns of *England*, in the late Rebellion; which, I fear, will never be rooted out by the Clemency of Government, till the Conflagration of all things, and they receive the just Judgment of Hypocrites. I cannot (nor do not) generally tax the *Gentry* with this Crime; but this I may, and can safely say, That many that go under that Denomination, are highly hereof culpable. But I look on such, either as Spurious, or Upstarts, or tainted with the fore-mentioned Sin; that is, as the sin of Witchcraft. I hope a *Gentleman* (worthily so called), will not only avoid it; but make it a mark of distinction, from such as usurp the Title undeservedly. And therefore, since to their Quality I have spoken before, I shall here descend.

S U B-

SUB-SECT. VI.

To Friends, and Enemies.

YOur Acquaintance may be many, yet (perhaps) your *Friends* but few. True Love is the bond of *Friendship*, grounded upon *Virtue*, not *Vice*; He that loves another for his Company in Drinking, Whoring, Gaming, or any other *Vice* only, is his *Enemy*, rather than *Friend*. *Friendship* is *Zealous*, and *Instrumental*, for each others good: So that, he that is *Friendless*, is (as it were) out of the *World*, or alone. 'Tis not *Company* makes *Society*, since in the midst of it, a Man may be in *Solitude* without *Love*; As the *Latine Proverb* is, *Magna Civitas, Magna Solitudo*. A great *City* is a great *Wilderness*: For, generally, there is so much *Self-Love*, *Covetousness*, *Fraud*,

Fraud, and Deceit, that not one of an hundred you will find true hearted. And then what Society, unless merely on the account of Profit. Thus a Man may live all his Life in the World without Pleasure, in Solitude and Misery; there being no greater Ease to a Man's Soul, Spirit, and Heart, than to discharge its fulness by communicating his imprison'd Thoughts to a *Friend*; whereby Joys are revived, and increased; Sorrows, and Troubles kill'd, and impaired. Besides, by this Communication of Thoughts, a Man's own Intellect is not only bettered; but avoids splitting on the Rock of his own flattening Thoughts, and arrives into the safe Haven of the good, and impartial Advice, and Counsel of his *Friend*, both in Relation to his Affairs and Deportment. Great Benefit hath risen from *Friendly Counsel*; for the Tongue of the wise Man is Health; *Animi est Remedium, oratio*; Good Advice is of force to quiet even a wounded Spirit, if it be wisely administred; 'Tis *Incantationis instar, a Charm; Aestuans Animi refri- gerium*; The true *Nepenthe* of Homer;

which,

which was no Indian Plant, but an opportune, and seasonable speech : Altering, and moving a Man more than *Circe's Cup*, *Helena's Boul*, *Medea's Unction*, or *Venus's Girdle*.

(z) In As (z) *Porphyrius*, the Philosopher, Plotinus's in a discontent, as he was going to make away himself, being met by his Master *Plotinus*, was pacified, reconciled to himself, and Redeemed, *& fauibus Erebi*, by his seasonable, and comfortable advice: So powerful a Charm is a discreet, and dear Friend ; *Ille Regit Dictis Animos, & Temperat Iras*. Nay, what cannot he indeed do ? And how many good Wits, good Natures, and excellent Parts have been lost, and sunk, for want of the Admonition, and Council of a Friend ? In all Affairs, two is better than one ; especially, since a Man is apt to be partial to himself ; whence a Friend becomes a Man's second self. And if he be a true and faithful Friend indeed, a Man's Life becomes (as it were) double ; all Affairs, whatsoever, appertaining to his Felicity in this World, being given to him, and his Assistant ; since he may perform them by his Friend, even at a distance. Nay, and those things

things (which is another advantage) that, it may be, he cannot, neither would it be convenient for him to do himself, he can perform with ease by his Deputy.

Since *Friendship*, then, is of so excellent use, great care is to be had of maintaining it: To which, Faithfulness in all Secrets and Trusts, is a great requisite: Nay, 'tis beneath a Gentleman, to betray his Trust reposed in him by an Enemy, much more by a Friend: Such a Crime is unsufferable, irreparable, unpardonable almost; for it wounds to the bottom of the Heart. Constancy also, is a very good band to *Friendship*; and so is gentle, prudent, and seasonable Advice, on all occasions: For this revives a Man's Love, when he sees his *Friend* (as it were) unexpected, watching over him for his good: And such a *Friend* is better than a Brother. Shew not thy Levity, and Weakness, in forsaking an old Friend, which is very injurious: Let not every light Offence, then, provoke thee to such a rash Action; For, in losing a true tryed *Friend*, thou losest the greatest Earthly, Happiness imaginable.

To,

To our *Enemies* also (though never so inveterate) is to be performed all actions of Humanity, and Kindness; we are to forgive them, though they should transgres, not only seven, but seventy times seven times, even as God hath forgiven us. Forasmuch, as 'tis the Honour of a Man to pass by Offences; much more is it becoming a *Gentleman*, than that beaiti-
al way of Revenge. 'Tis very easie to say, I forgive him, and yet never forget him, nor his Injury; which is beneath a *Gentleman*. If thou hast, indeed, forgiven him, manifest it in all civil Behaviour, and by Obliga-
tions, as frequently as opportunity presents. Nay, if need were, to Re-
lieve him with thy Estate to thy Pow-
er; And in all other cases that lye in thy way to do him good; which is the greatest Conquest imaginable, thou canst have over him; and there-
by thou shalt melt him into Remorse, and Sorrow. Lastly,

SUB-

SUB-SECT. VII.

To Himself.

DID we but know how, rightly, to behave our selves to our selves, 'twere not the least part of our Happiness. And, herein, since our whole Discourse has been for the accomplishing a *Gentleman*, in other Respects in general (which yet somewhat relates hereunto, in many places), I shall conclude it with this, which comes more particularly to the Health of his Person; which, as *Physitians* tell us, consists in a Right Regulation of the six Non-Natural things (as they call them), which are, 1. Aër. 2. Meat, and Drink. 3. Sleeping, and Waking. 4. Rest, and Exercise. 5. Retentions, and Evacuations. 6. Passions, and Perturbations of the Mind. Which will Comprehend most of what

what I intend to add on this Subject.
Wherefore, as briefly as I may, be-
ginning with

DIVISION. I.

Air.

Of all Earthly Felicities that a Gentleman doth, or can enjoy, Health is the chiefest: It being that alone, that sweetneth all other Happinesses unto us. What Pleasure is to be taken in Coffers of Silver, and Gold? in the Richest Apparrel? in the fairest, and stateliest Edifices? in the most delicate Fare? in the pleasantest, and most ravishing Musick? nay, in the most beautiful Wife? or in ought else, without Health? Nothing so precious in this World, nor nothing more desirable, nor delectable; for without it all other things are nothing worth. Pleasures will be but Torments, whilst they are thought of, since they cannot be enjoyed.

joyed. All the Gold in *Ophir*, or the Indies, Diamonds, or other precious Stones, are but Eye-sores, whil'st they cannot ease. They nothing avail. Honours, polite and turgid Titles, do not suit with a crazy rotten Carkass, confin'd to a Bed, or imprisoned in the narrow confines of (a) *Nihil refert, a-*
 a small Chamber. Beauty flies away with it, and is metamorphosed into Deformity in an instant; and length of Dayes is but a protraction of Misery; a lingring, and continual Death without it. In a word, It is that (and that alone) which sweetneth all things in this Life, and makes them amiable to us. But in the praise of Health, that of *Scaliger*, Poet. 44. is most compleat, and full,

Cum Ariphrone Sicyonio sic exclamat

Τγίεσα χρισθύσα με-
 Ε κάρων,
 μετά σὺν νίοι
 τδ λειπόμενον βιοτάς.
 σὺ δε μοι πρέφεων
 σύνεινθε τίνις.
 εἰγαρτήση πλέτε χα-
 ρεις πτεκέων,
 τάς ἐνδαιμονθετέ αρ-
 θρώσις
 βασιλίδεις αρχᾶς, ή
 πόθεν.

ες τρυφῖνς φασοδίτης
 ακιδι. Θυγένομεν:
 ή έτις ἀλλα θέοβεν ἀν-
 θράποισις τέρπις,
 ή πόναγ ἀπνοια πέρα-
 της.
 μετά σει, μακάρια σ-
 γίεια,
 τίθηλε πάντα, καὶ
 λάρκας χαρίτων εσ.
 σέθιν δε χαρίς εἴ συ
 μον.

Which

Which are rendred by some, thus,
in Latine :

O Sanitas beata,	In liberis veruſtis,
O Sanitas amanda,	In principum deco-
O Sanitas colenda,	re,
Tecum mihi beatię	In Conjugum fa-
Reliquum agitare	vore,
vita	Et quicquid est,
Liceat ! mihi peren-	quod ampli
nis	Largitur orbis Au-
Comes O adesto vi-	thor,
ta!	Quietis a Labore,
Nam quicquid est	Gaudiique post do-
bonorum,	lorem,
Et quicquid est Le-	Tecum viget, viret-
porum,	que
Et quicquid est Ho-	O Sanitas beatu,
norum,	Tu ver facis suave
Et quicquid est A-	Fulgere gratiarum:
morum,	Sine te nihil Bea-
Magnis in aure a-	tum.
cervis,	

Quas a Calcagino Imitati sunt.

O Qua nec altera	O Una cunctis ex-
vetustior est cœli-	petita Sanitas.
tum,	

Quod

Quodcumq; reliquum
est vita, utinam
Agam, & una om-
nium contubernia-
lis sis mihi;
Quicunq; enim for-
tunis fruatur, aut
liberis,
Aut est aliter ob-
noxius voluptie,
Te una favente
cuncta habet por-
pria:

Afflant & illum
Charites; est me-
dia Hyems,
Rigeat, tamen ver-
illi flosculos parit.
Absent te sunt
cuncta Dura &
aspera,
Nec grata prorsus
cetera est felicitas
Quum esse planè
desinit felicitas.

He that's sick, neither heareth, task-
eth, or fancieth aright; he enjoys
not himself. The sweetest Meats
are bitter to him, or at least unsa-
voury; The most harmonious Mu-
sick sounds harsh, and doth but
disturb him; he delights in nothing
as he ought, for nothing eases him.
How careful then ought a Gentleman,
of all others, to be preserving and
maintaining the Jewel of his Health,
without which he being not able to
enjoy Friends, Relations, or any thing
he hath?

F Wherfore

Wherefore, that he may possess an Orthostadian Health indeed, and live happily, let him observe this our following Discourse.

The *Air* is an Element, without which we cannot live one moment of time; it being continually received into our Bodies by Respiration, or Pores: So that, as is the *Air*, such are our Spirits; and as are our Spirits, so like-wise are our Humours; and as are our Humours, such are our solid Parts. So that, 'tis not only a cause of Life, but Diseases of all sorts, and Death it self. A Gentleman, therefore, should have a special care, if he intend to preserve, and prolong his Life (for the enjoying those many Pleasures God and Nature has cast before him), that his House be Situated in a good *Air*.

of the Nature of the Air, both in Substance, and Quality, I have * elsewhere shewed, in a Book lately published; and how variously it may be altered by the Stars, Seasons of the Year, Winds, Meteors, Zones, Climates, Quarters of the World, Regions, Situation of Places, Cities, Towns, Houses, and by the particular Constitution and Nature of

* *Eau de Volvysia*, Cap. 6. Sect. 2. Sub-sect. 2. Memb. 1. Sub-memb. 1. Division. Sub-di- tions. 1. 2. 3.

of the Place. Wherefore, I shall not trouble my Reader with a Recital of the various Alterations they make in us, and the strange Effects the Air in every respect hath on us), or build one so, or remove to such an one. Now, to know whether the Air be good, you must know, its considered either in Relation to it self, or in Relation to the Body receiving it. As, in Relation to it self, a clear, pure, serene Air is to be preferred; in regard our Temperature, and Constitutions (for the most part) follow the Temperature thereof. But in Relation to the Body receiving it, its purify signifies nothing; nay, perhaps, it may be very bad; For, that's only to be accounted wholsom, and good, that's most proper and convenient for the Constitution, and present Condition of him, or her, that is to receive it: either to mitigate the Distemper, or correct, alter, or expell the peccant Humour. In which, if thou art not able *How to choose a Doctor of Physick.* to direct thy self, make use (before it be too late) of some Doctor, worthily so called, and graduated; nota

nominal one only, or ignorant intruding Practitioner, for they will but cheat you of your money, and fool away your Health, if not your Life. Avoid, if possible, such as are so fawning, and, to outward appearance, plausible to their Patients, so as rather then displease them, they, many times, neglect the right administration of a Cure. As also, on the other side, such as tye themselves so strictly up [to] the Rules of the method of Cure, as they suspect not sufficiently the event, or wholly neglect the condition and constitution of the Patient ; one that is in a mean between these, is best. Let him, if possible, be near thee, or keep him with thee when sick, especially in acute Distempers, which many times change to quite another thing, then, perhaps, they were but an hour before ; and so, the Medicine, *Pro re Nata*, ought to be also changed ; which at a distance, your Physician can never be able with certainty to advise in any case almost whatsoever. As for such as are in Health, let them not be too curious in their choice of Air; for, by

by their frequent imagining this or that Air best for them, and fearing, and contemning that they live in, they deject, and prejudice Nature, and frequently opinionate themselves into some ugly Distemper or other which they most feared.

Nothing better, when all's done, than change of Air for a mans Health ; and who has more opportunity, Leisure, and ability, than a Gentleman ? I shall therefore proceed to the next.

DIVISION II.

Meat and Drink.

Could a Gentleman but rightly behave himself to himself in this particular, how famous would he be ? In how much more Honour, Reputation, Reverence, and Love of all would he live, than he usually lives in now through his Riot, and Excess.

Excess in Eating and Drinking? They are the Introducers of all Diseases. And therefore, since, for the most part, there is nothing in which we more frequently err, being chiefly guided rather by our sensual appetites, than Reason, verifying that old saying, *Plures crapula, quam gladii*: And since nothing more alters our Constitutions, both in Relation to their Quality, and Quantity, a Gentleman ought to have the greater care he be well advised by his Physician how he may safely use the

**For that which is generally, and in its self wholly some, may not be so to thee particularly.* *former, and refrain the latter. An insatiable paunch is a pernicious sink, and the fountain of all Diseases, both of Body and Mind. It subverts, and perverts the good Temperature of the Body; stifles, and hebetates the wits; suffocates Nature, it being thereby rend'red incapable of depassing the aliment throughly; whence ensue crudities, and the seeds of all Diseases, and most frequently pains in the Bowels, Eructations, Loathings, Vomittings, Opilations of the Liver and Spleen, putrid Fevers, Stone, Gout, Consumptions, and all manner of weaknesses, *Cachexia, Plethora,*

thora, Bradypopsia, Cacochymia, Wind, Decrepitness, and indeed, what not? And sometimes sudden Death, arising out of the Repugnancy of gross Humours corrupting. For as the Fire is extinguished by too much fuel, so is likewise our Natural heat by immoderate eating. It must needs then, not only be unbecoming a Gentleman to Epicurize, but be his Ruine.

To exceed in Drinking (which now a dayes, though very Erroneously, is accounted the chief, if not the only distinguishing mark of a Gentleman) is abundantly worse. Subverting the good Temperature of their Bodies by their Intemperance, as also immersing their Understandings, and Reasons. So that if they be witty in any thing, 'tis *ad gulam*, to please the Palate, or cast a bald jeer or jest on him they pretend the greatest Friendship to ; the which if they second with a loud laugh, 'tis the best syllogism and piece of Philosophy they have ; making themselves indeed, Beasts, while they retain only the shapes of Men. For, while in a Drunken humour, what evil are they not prone

F 4. to ?

to? 'Tis the In-let of Quarrels, Murthers, Rapines, Fornication, Adultery, nay, Incest too. A destroyer of Health, Estate, and Soul, and all: nay, what Vice indeed can a Drunkard be free of?

A simple Dyet is best to preserve Health, observing withall such things as are beneficial to thee, and such as are hurtfull. And, there being no measure for any Man's stomach, let this be thy gage, (since 'tis impossible to prescribe the just quantity for every person; some being contented with less, others not satisfied with more, and so much as will keep me in health, will, perhaps, destroy thine) to rise with an appetite. Eat not till thou hast an appetite; and then, eat not till thou hast none: But so much as Nature may Digest amidst the greatest imployments, so shalt thou find the Body and Spirits more lightsome. But, if thou findest thy wits hebetate, thy Fancy and Reason obfuscated, thine Appetite satiated, thy Body Lassated and ingravated, thy Senses Nauseated, thy Stomack infartiated with acid and flatulent Eruptions, and thy Head with Catarrhs,

Catarrhs, &c. 'Tis certain thou hast exceeded the bounds of moderation and temperance, which is exceedingly unbecoming a Gentleman. The same be said of Drink, and worse. But because I have more at large exploded it in another place, and given Rules for the Regulation of these Enormities, I shall here add no more, but come to the subject of

DIVISION III.

Sleeping and Waking.

These interchangeably once in twenty four hours take their course, or turns: So that irregularity in either of them is extremely prejudicial. Too much sleep hurts the sensitive faculties render the Body stenotick, Heberates the Head, and infartiates the Brain with many fumes. That sleep may be accoun-

ted immoderate, which is continued beyond the Concoction of the Aliment; for thereby Distribution is impeded; *Unde pravitas Corporis, & excrementorum proiectus.* Long and tedious Sleeps ingender many Emplastick Humours, apt to septic in the Veins, and Brain especially. It also resolves, refrigerates, and stupifies the Nerves, dulls the Spirits and Senses, causes Defluxions and Rheumes, and extinguisheth Natural Heat. Likewise, if it be unseasonable; as after Bleeding, a Purge or Vomit before wrought off, on an empty Stomach, immediately after Eating, or in the Day-time; 'tis exceeding hurtfull to Health.

On the other side, Inordinate Walking is as bad; For, as the Senses are composed by *Sleep*, so by *Walking* they are kept ever employed; and the Spirits (being moved from within to the external Organs, for performing the Animal Actions), are by immoderate watchings consumed, and dissipated, the whole Body dryed, especially the Brain, and sometimes thereby corrupted; Choler increased, the Humours adusted, Natural

tural Heat destroyed, and the whole Man rendred squalid.

A Gentleman should therefore, in these, take great care he exceed not, if he tender his Health: and lay aside that mad sitting up whole Nights. For, though strength of Nature, while young, may not presently be sensible of these Extravagancies; yet, as Age comes on, they will be sad Remembrancers. And, since it cannot be very delightful, and (for the most part) done only in a Frollick, or in some mad Humour, which I have heard many Repent of next day. I shall hasten to

DIVI-

DIVISION IV.**Rest and Exercise,**

Of any the preceding *non-naturals* there is hardly one a Gentleman should be more circumspect in, than this of *Rest and Exercise*; nothing being more pernicious to the Soul than Idleness. 'Tis one of the seven deadly Sins, odious to God, and all good Men; eating the Mind and Soul as Rust doth Iron; the Devil's Cushion it is, and the Nurse of all manner of Vice; neither is there any thing more destructive to the Body; for it weakens it, extinguisheth Natural heat, hinders concoction and evacuation, causes oppilations, and fills the Body full of gross, corrupt, excrementitious Humours; and is the Procatartick cause of all manner of Infirmitie. For, as a standing Pool corrupts, and breeds putrifaction, so doth

doth our Body and Humours, being idle. And yet idleness is become the badge, as it were, or distinguishing mark of Gentility, to be one of no Calling, nor to Labour; for that's derogatory to their Birth; they make Vacation their Vocation. To be mere Spectators, Drones, to have no necessary employment in their Generation, to spend their dayes in Hawking, Hunting, Drinking, Ranting, &c. which are the sole Exercises almost of many of our Gentry, in which they are too immoderate. They know not how to spend their time (sports excepted) what to do else, or otherwise how to bestow themselves. They do all by Ministers and Servants, thinking it beneath them to look after their own business, till, many times, their Servants undo them, or at least, enrich themselves. Every Man hath some Calling, and 'tis not unbecoming a Gentleman. But they are all for pastimes; 'tis most, if not all, their study: All their wit and inventions tend to this alone, to pass away their time in impertinencies, as if

they were born (some of them) to no other end.

Opposite to this, is *Exercise*, *Labour*, *Diligence*; which if in excess, on the other hand, or unseasonably used; are as pernicious, and destructive. A Gentleman, though never so great, has Business enough, and Labour too, If he rightly consider. Besides, *Exercises*. I am sure they will have (good or bad) what-ever comes on't: Therefore, I shall shew how they are to be used, and which are the best. Violent *Exercise*, and Weariness, consumes the Spirits, substantial Parts of the Body, and such Humours as Nature would otherwise have concocted; diversly affect both the Body & Mind, hindring Digestion, sometimes breaks the Vessels, and frequently extravasateth the Blood, causing Inflammations in the External Parts, and Skin environing the Ribbs, whence come Pleurisies: And, the Blood thus irritated, if it remain still in the Veins, excites putrid Feavers, and many other Maladies. *Exercise*, at unseasonable times, as on a full Stomack, is as bad: For it corrupts the Aliment in the stomach, and carries the

the Chyle crude and indigested into the veins; which there putrifying, destroys the health, and compounds the Animal Spirits. Likewise before evacuation by stool, that the body be cleansed from its Excrements 'tis unsitting. For when the Body is hot, and the pores open, their facultie's are apt to be mixt with, and transported to, the good humours, and other parts. Neither is it to be used before concoction be, lat least, almost perfected. For the heat being thereby evoked, concoction must needs be impeded, ill humours accumulated, and divers infirmities engendred.

A Gentleman is not only to observe the right using of exercise; But that he chuse and use only those that are good: most of their exercise is to eat, drink, lye down to sleep, and rise up to play; they think 'tis well, many of them, if they can but Hawk, Hunt, Ride an Horse, play at Cards and Dice, Swagger, Drink, Drap, and take Tobacco with a grace; Sing, Dance, wear their Cloaths in Fashion, Court and please the Ladies, talk great.

great fustion, Insult, Scorn, Strut, contemn and vilifie others, perhaps, their betters, and use a little Mimicalapish Complement above [the ordinary custom; they think themselves compleat, accomplished, and well qualified Gentlemen. These are most of their imployment. This their greatest commendation. I am not against these Recreations, if rightly used; however,

A Gentleman's Recreations are of two sorts; either *within* or *without doors*; to refresh his spirits, entertain a Friend, exhilarate the mind; to alleviate time, tedious otherwise in those long solitary Winter Nights, by certain games; the best of which may be abused, and are too often, by some that call themselves Gentlemen; so that many are undone by it, and their Posterity beggar'd, being led thereunto merely for filthy Lucre; whence also arise Cosening, wrangling, swearing, drinking, lying, loss of time, no good in the end, and frequently, Ruine. For when once they have gotten an habit of Gaming, they can hardly leave it.

Among Recreations and Exercises ^{COBBOT} *within doors*, are Cards, Dice, Tables,

bles, which many narrow-witted People too severely expolde ; in themselves they are honest and harmless recreations ; the abuse of them must not deny the use of them : they may as well forbid the use of Wine, because some have been inebriated therewith ; or conclude the use of Women sinful, because some have been clapt by them. *Chess* is also a good innocent Game, as well as ingenious, and best becoming a Gentleman of all the rest, if not abused, especially such as have wavering minds ; provided, it be moderately used, as a diversion to entertain the time, a Friend, put off heavy, melancholy, or idle thoughts, and the like harmless, innocent ends, which all were first invented for : Not to spend all their Life in gameing, playing, and fooling away their time, as too many do. This is very unseemly in a Gentleman. Some mens whole delight as well as Recreation, is To take Tobacco, Drink all Day long, and Night too, in a Tavern, to discourse of impertinencies, and that tend to no Edification;

to Fest, Sing and Roar : This is a most sordid Life for a Gentleman. Biliards and Truke are harmless, and may be used as a Diversion, now and then. Musick especially Vocal, as well as Instrumental ; Dancing, Fencing, do well become a Gentleman's private Exercises. For Health, Galen commends Ludum parvæ pile, to play at Ball ; Tennis is more becoming a Gentleman, for a Game or two, but more may prove too violent ; it exerciseth every part of the Body, and is very good, so that he sweat not too much.

But the Noblest exercise of the mind within doors, and most befitting a Person of Quality, is Study, sometimes one, and sometimes another, for Diversion, were not amiss. Which are most commendable, and becoming a Gentleman, you

*Chap. I. have been taught before. *

Memb. 2. And, as I hinted there ; A few Part. I. good Books is better than a Library, and a main part of Learning. I shall here contract his Study into these few Books following ; in which he may indeed read all that is requisite, and of Substance.

Next

Next to the SACRED WRIT,
The Saint and Martyr of GREAT
BRITAIN, King CHARLES
the First, His ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ;
Hooker his Ecclesiastical Politie ;
Dr. Hackwel his Apology for the
Providience of God in the Govern-
ment of the World ; Bishop An-
drews, and Bishop Sandersons Ser-
mons ; Dr. Hammond's Works. Dr.
Stillingfleet's Origines Sacra, and de-
fence of Arch-Bishop Land against
Fisher, and the Bishop himself ;
The Honourable Mr. Boyle his Stile
of the Scripture, and Ball's Cate-
chize. Our KING JAMES His
Works. The Lord Verulam, Vis-
count Sc. Albans, his Works, espe-
cially his Advancement of Learning,
and his Novum Organum. The
Great Boyle his Experimental Natu-
ral Philosophy, and the rest of his
Works. The wonderfull Cartesius's
Philosophy. The worthy Sir Ken-
helm Digby his Nature of Bodies.
And that Prodigious Philosopher
of our Age, Doctor Henry More of
Cambridge, his whole Works. Dr.
Brown his Religio Medici, and Vul-
gar Errours ; Dr. William Harvey,
de Circulatione Sanguinis ; Dr. Charle-

Exercises within Doors.

got

ton his *Physiologia*, against Atheism, &c. Dr. Willis, de Fermentatione; Cot his *Genesis of the World*; Mr. Hook his *Micrography*; and the rest of our *New Experiments*; Mr. Glanvill his *Scopis Scientifica*. Tully's Works, and Erasmus's. Euclid his *Elements*, *Copernicus*, *Galileus*, and *Gassendus*. Sir Walter Rawleigh his *History of the World*, *Ortelius*, *Mercator*, and *Hondius*, *Helyns Geography*, *Cambden* his *Britannia*, *Casars Commentaries*, *Plutarch's Lives*, *Josephus*, and *Philo Judaeus*; *Cornelius Tacitus*, the *Turks History*, and *Sandys* his *Travels*, Sir Richard Baker his *Chronicle*; with the *Continuation* of Mr. Philips. The French, Spanish, German Historics, and the Histories of all other Nations, especially *Spatzwood*, Lord Bishop of Saint Andrews, his *History of Scotland*; *Homer*, *Horace*, *Virgil*, *Ovid*, *Buchanan* the Scot, not inferiour to any Poet. And among our selves, old Sr. Jeffery Chaucer, Ben. Johnson, Shakespeare, Spencer, Beaumont and Fletcher, Cleaveland, Howett. But who is *Instar omnium*, our Cowley, of Cambridge, *Dryden*, and what other Playes from time to time you find best Penn'd; And for a Diversion, you may

may read *Hudebras*, and *Don Quixot*, and *Quevedo* for prose; As also for General Readings, *Burton's Melancholy*, and our Famous *Selden* his works. Or, if thou wilt study thy own frame of Body, thou mayest read *Galen*, *Laurentius*, *Bartholinus*, *Filius*, *Riolanus*, *Spigelius*, *Vestlingius*, our Doctor *Glisson de Hepate*, Dr. *Wharton de grandulis*, and Dr. *Willis de Cerebro*, with our Latter Dutchmen. As for Books of Physick, I willingly omit to mention which are the chief of them, lest I should enlighten *Quacks*, and *Empericks*, and bold *Intruders* into the practice of that Noble Study; the Nation swarming too much already with such *Vermine*.

Or study some Art, or practise *Brachygraphy*, that requires much attention. Or, let him Demonstrate a Proportion in one of the five last Books of *Euclid*; Extract a Square Root; Or study *Algebra*, than which nothing is more pleasant, so bewitching and ravishing, so easie withall, and full of delight: whence, *Ex ungue Leonem*, he may define by this thumb alone the Magnitude of *Hercules*, or the true Dimensions of the great *Colossus*, which contained

Exercises within Doors.

contained Millions thousands of weight of brass. By this Art he may contemplate the variation of the Twenty three Letters, which may be so infinitely varied, that the words complicated and deduced thence, will not be contained within the compas of the Firmament. Ten words may be varied 40320. divers wayes. By this Art he may examine how many Men may stand one by another in the whole Superficies of the Earth ; some say 14845680000000. *Assignando singulis passum quadratum.* Or, with Archimedes, he may compute, if the whole mafs of the Earth were Sandy, how many Sands it might hold; first, knowing how much a small Cube of the bigness of a Mustard-seed might contain. Or, for a Diversion, calculate the motion of the Planets, their Magnitudes, Apogeums, Perigeums, Excentricities, Distances from the Earth; The bigness, thickness, compass of the Firmament; each Star, with their Diametres and Circumferences, by those curious helps of glasses, the Telescopes. Or calculate the Spherical Triangles, Square a Circle, &c. Or study the Opticks, Geometry,

Geometry, but chiefly the Mathema-ticks, or such like Arts and Instruments, and Mechanical Inventions. As, to make divers Cranes and Pulleys, by which one Man shall draw more, than a thousand without them: Lift up, and remove great Weights. To make Diving Boats. A Chariot to move without Horses. To flye in the Air, walk in the Water, Mills to move of themselves, and such Thaumatur-gical works. To Represent solid Bodies by Cylinders and Concaves; (c) Si Make a perpetual motion. An in-extinguishable Light, or *Ernestus hic cl-Burgravius* his Lamp to be made of *rus, tunc homo Hi-laris & sanguis Cor-*
Lampas
Man's blood, which Chymically pre-pared forty dayes, and afterwards sanus Cor-
kept in a Glass, shall shew, he pore & fayes, all the Accidents of this life; *Animo; si*
(x) and when the Man dyes, it goes nebulosus & depre-
*out. Or study his Book *De mium-sus, milie**
mia, by which he will cure most affi-Diseases, and transfer them into *tur, & Beasts or Plants.* Or *Bacons Tract De Retardanda Senectute,* to make a *tu hominis variatur undejam-*
Years. Or set up a Laboratory, *tus San-*
*and turn Spagyrist, make Panaceas, *guis. Cum homine**
Unguentorum Armarum, the Sympa-perit & thetical eva tescit,

therical Powder, Rare Extracts, Elixirs, Balsams, Spirits, Salts, Essences, &c. What can be so pleasing as the Speculation of these things, or more becoming a Gentleman, for his Recreation and Diversion? But the best study of all is that which concerns his own Salvation. Or let him study his own Heart, than which nothing is more deceitful. Or how to mortifie the flesh, resist the Devil with all his Devices, and the temptations of the World. Take an account of every dayes ommisions, commissions, and failings. Be frequent in Prayer, Meditation, and good works, Charitable deeds, &c. And he shall never complain of want of Time or Employment.

Exercises and Recreations which are used abroad, that may befit a Gentleman, and most healthy, are Pilmall, Gauff, these by striking the Ball exercise the whole Man, together with the Walk, and may be used moderately without any excess or violence. Also Riding the great Horse, Running at a Ring, Tilts and Turnaments, are Noble Exercises as well as healthy, and becoming his grandeur.

grandeur. In like manner *Balon*,
Quintan, *Stop-ball*, *Pitching of a Bar*,
Casting of a Weight, are healthy and
Laudable. So is *Archery*, by reason
of the Walk, and may be now
and then used without any dispa-
ragement to him. The same may
be said of *Bowling*. Nothing so
pleasant to some Men as *Fowling*;
or *Fishing* is a good pastime, if it
be not too melancholy a Recreation;
they are nothing expensive, and not
unbecoming a *Gentleman*. *Hawking*
doth not unbecome him neither; nor
Hunting, provided, he have a care
he be not, with *Ateon*, devoured
by his Hounds; that the charges
exceed not treble the pleasure. Al-
so *Raceing*, if he run and gallop
not himself out of his Estate, as too
many Hair-brain'd Men, that have
the Name of *Gentlemen*, have done.
They are very Laborious Exercises,
and accompanied with many dan-
gers; otherwise Lawfull and good
disports, used moderately and dis-
creetly, which a *Gentleman* should
be very careful of. The truth is,
no Recreation done seasonably, mo-
derately, and discreetly, is unbecom-
ing a *Gentleman* for his health sake.

G even

even to Ringing, Running, Leaping, Nine-pins, Quoits, Catt, Trap-ball, however they are not so gracefull nor suitable, and therefore better let alone where any other can be had. As also Hurling, Wraftling, and Foot-ball, such rude pastimes better becoming the Vulgar, and Labouring Man; the sight of them, however, as a Spectator, is not amiss. But, no less pleasant, and befitting a Gentleman, than any of the rest, is, with some good Company, to take a Journey to Visit some Friends, or see some City; Castle, Monument, or walk in delicate Gardens, Orchards, Mounts, Groves, Wildernesses, These Ravish some Constitutions: As to go upon the Water, Walk by the bank-side of a River, Pond, Brook, doth others. But since each Man's discretion and inclination will be herein a sufficient guide, I shall add no more of this, but descend to the fifth non-natural, viz.

DIVISION.

DIVISION V.

Retention and Evacuation.

R^Eten^Tion and Evacuation, you must know, is as effectual a *non-natural* cause of Diseases, as any whatsoever. A Gentleman therefore ought to be very carefull he exceed not in either of them; for, since for the nourishing of our Bodies, and restoring strength, we have daily need of Food; and since the Aliment is seldom perfectly concocted, or converted into pure nourishment, of necessity there must remain a fæces, the Retention of which, beyond the requisite time, must needs occasion many Infirmitie^s. Untimely and intemperate Evacuations, on the other side, are worse; ejecting, many times, the profitable nourishment with the Excrements,

G 2 whereby

whereby the whole Body is rendred
debile and Consumptive. As I have
abundantly shewed else-where.

Twere good to prevent the mi-
chief there being many sorts of Reten-
tions and Evacuations, by timely
consultation with the *Physitian*,
which is all I shall say here, since, as
I have formerly declared in ano-
ther Book, 'tis against my Conscience
to encourage Empericks, and bold
Intruders into the practice of Phy-
sick, to ruine Mens Lives, there
being too many of these Vermine
already in every Town and Coun-
try. I shall therefore hasten to the
last thing promised, but first praemize
a word.

SUB-DIVISION I.

Of Custome.

OF all things, Custome is one of the strongest (as you have heard) a second Nature, alt'ring our very Constitutions and Temperatures. Wherefore in all these *non-naturals*, somewhat ought to be allowed to Custome, which *gradatim* incroaches on us by multiplied Actions. Wherefore whatsoever a Man is accus'ted to, though in his own Nature bad; yet it is less hurtful, than its contrary, working less resistance, and, consequently, less disturbance in our Bodies, because of its agreement in equality with what was before in the Body. Wherefore, as these ought rather to teach us to enure our selves to what is laudable and good, than evil, since it is so powerful in its self, and so difficult to be altered: so on the other side,

we are not suddenly to break off a Custom, though pernicious. For nothing is more destructive to Mens Bodies, than sudden alterations. It must be done therefore ~~at once~~,
~~gradatim~~; nay, even such as have been long accustomed to *Wine*, or any thing worse, *Tobacco*, &c. whereby they have, perhaps, subverted their healths, and good temperatures, even in Fevers, or any other Distemper, their Custom ought to be indulged, since otherwise, Nature being prohibited her delight will despond, and yield so ~~to~~ ^{as may} Disease, as may prove her Ruine. But of this I have else-where Discoursed. Wherefore I shall add no more here, but proceed to the last thing promised, viz.

DIVI.

DIVISION. VI.

Passions and Perturbations of the Mind.

For the better understanding of what I mainly desire to drive at in this particular, 'tis requisite to know that there are divers passions whereby we are, or may, nay, must be, notwithstanding the idle boasts of the Stoicks, at one time or other affected with. As, 1. *Admiration.* 2. *Estimation.* 3. *Contempt.* 4. *Magnanimity, or Pride.* and 6. *Humility, or Dejection.* 7. *Veneration.* 8. *Disdain.* 9. *Love.* 10. *Hatred.* 11. *Desire.* 12. *Hope.* 13. *Fear.* 14. *Jealousie.* 15. *Security.* 16. *Despair.* 17. *Irresolution.* 18. *Courage.* 19. *Cowardize.* 20. *Emulation.* 21. *Affright.* 22. *Remorse.* 23. *Joy.* 24. *Sorrow, Grief, or Sadness.* 25. *Distrust.* 26. *Discontent.* 27. *Light-heartedness.*

heartedness. 28. Derision. 29. Envy.
30. Pity. 31. Satisfaction. 32. Re-
pentance. 33. Good will and gratitude.
34. Indignation and Wrath. 35.
Glory. 36. Shame. With innumer-
able more which I might particula-
rize: So that their number is inde-
finite and without number, yet may
be referred to these six. 1. Admira-
tion, 2. Love, 3. Hated, 4. Desire,
5. Joy, 6. Sorrow, S dness, and Grief,
which innumerable wayes, and on as
many occasions, terrifie our minds,
and shake our Souls, corrupt our
Spirits, Humours, and Ferments, to
the destruction of our healths and
Lives; wherefore I'lle take the li-
berty, before I give any direction,
how to resist and mitigate these un-
ruly Sons of Zeruiah our Passions,
to rip them all up, as near as I can,
and shew you what they are,
and how they depend one on the o-
ther.

Philoso phers in former time have
deduced the passions from the two
Appetites of the Soul, *Concupiscent*,
and *Irascible*, contrary to Reason,
making it have distinction of parts,
and applying or attributing all to
the two faculties of *Anger* and
Desire,

Desire, more than to its faculties of
Admiration, Love, Hope, Joy, Fear,
or any other.

All Passions and Perturbations are certain motions, resentments, and apprehensions of the Soul, and occasioned only by the motion of the small *Glanco* in the midst of the Brain, the principle seat of the Soul, through the agitation of the Spirits: which being hung on the top of the Conduit by which the Spirits of its anterior Gavities have communion with those of the Posterior, the least motions in it cause a great variation in the course of the Spirits, and so *é Contra* the least alteration in the course of the Spirits, causeth the motions of this very little kernel and chief Throne of the Soul extremely to alter. However, the Soul is (notwithstanding this kernel be her chief part where she more vigorously Acts and Resides) really joyned to all the parts of the Body, yet is not diminished when any part is cut off, but withdraws on the dissolution of the contexture of its Organs. For, it admits not dimensions, but refers to the whole Mass and contexture of Organs.

S U B - D I V I S I O N I.**Of Admiration.**

Peripatetick Philosophy is not herein to be followed. *Admiration* is, on the first rancounter of an object, a sudden surprize of the Soul; causing a serious consideration of the Object, whether rare or different from what she knew before, or supposed it should be; and then we admire it. If it be in excess, 'tis *Astonishment*. And according as we more or less admire the object,

is *Estimation*, or *Astonishment*, *Esteem*, *Contempt*, which is *Estimation*, and *Contempt*, only our opinion of the object, and are sorts of *Admiration*; inasmuch as if the object be not admired, there is no reckoning made of it more than Reason dictates. But if they proceed from Love or Hatred, as sometimes

times they do, and often may, the object is considered, as we have more or less affection to it.

And indeed, *Estimation* and *Contempt* may generally relate to all kind of objects. And so we may either Esteem, or Contemn our selves: and then the motion of the Spirits occasioning them is so apparent, that it causeth a mutation, not only in the countenance, but even in the very Actions, Gait, and *Depo:rtment*; whence arise *Magnanimity*, *Pride*, and *Humility* or *Dejection*. Which in process of time, from Passions, become Habits. And truly, if we rightly consider, 'tis no absurdity for a Man to esteem himself; for he that is wise will do it. But then, he must be one that has an absolute command over his Will, and a free Disposition; for only the Actions thereon depending may be justly prais'd, or blamed; esteemed, or condemned. And thus we become Masters of our selves when we have the free disposing of our Wills, and so become truly Generous and Magnanimous, as that we may set our selves at the highest rate we justly may.

may if we rule our wills well: But if ill, it can never be. He that hath attained to this free disposition of his Will, will never contemn nor blame another. For all faults in others, he rather extenuates and excuses, than aggravates and condemns; as believing they proceed rather from ignorance, than good will. And although he think himself no ways Inferior to those of far greater Estate, Honour, Knowledge, Wit, &c. So on the other side, he doth not esteem himself much above his Inferiors. For all these things in comparison of his good will, he values but as trifles, imagining that for which he esteems himself, is, or may be in every one. Nay, he is the most humble of any Man, for the same Reason; since by Reflecting on his former faults, and those he is like to commit are no ways inferior to others: He prefers not himself before any body, but concludes others that have this free Disposition, may use it as well as himself.

This is the truly Generous Person, and most likely to Master his Passions, and inclined to do great things, as shall be shewed beneath.

(d) In
Passions
Reflized. (d) He that esteems himself for ought else than for this free disposition of the

the Will, is not really Magnanimous, nor has true Generosity, but only Pride, which is a Vice, the other a Virtue, arising chiefly of flattery ; whence Men become proud, oft-times for things that deserve not any praise, but rather the contrary ; so that, most frequently, we find the most stupid sort of people fall thereinto.

Dejection is a vicious Humility, and as much unbecoming a Gentleman, as Pride. And is Diametrically opposite to Generosity. For, as Pride enslaves a Man to his desires, his Soul must needs be perpetually perturbed with Anger, Hatred, Revenge, Envy, and Jealousie. So, Dejection impoverishes the spirits of men; yet such become, most commonly, arrogant and proud, shamefully at other times debasing themselves, & sneaking to such as they fear, or may get by, & yet insult over such from whom they neither hope, nor fear any thing. In prosperity they are as much elevated, as in adversity deprest : When as a generous, free, and Virtuous Soul is still one and the same.

Another branch of *Estimation*, when we regard an object as able to do good or hurt, is *Veneration*, and of contempt, *Disdain*. The motion,

motion of the Spirits that excites Veneration is compounded of that which excites Admiration, and Fear, beneath spoken of. Those that excite Disdain, of those that excite Security or boldness as well as Admiration. *Veneration* is an inclination of the Soul, not only to esteem the object it reverenceth, but also to submit to it with some kind of fear, and to endeavour to make it become gracious to her. Our Love and Devotion is only to those from whom we expect good; our *Veneration* to free causes only, which we

Veneration and Disdain. apprehend are able to do good or evil to us. *Disdain* is an inclination of the Soul to contemn a free cause, though it can do both good and evil; yet esteemed so far beneath him, that he fears neither.

Thus much shall suffice to be spoken, briefly, of the first Passion, *Admiration*; whose cause is in the Brain, and not in the Heart, or Spleen, Liver, Blood, &c. Though the other Passions are in them also, as well as in the Brain. For the knowledge of the thing admired is only

only in the Brain, and not in the Heart, Liver, Blood, &c. on which depends all the good of the Body. It has no contrary, in that if the object don't surprise a *Man*, he considers it without passion, being not at all moved; And, in that he admires nothing but what seems rare, 'tis a beneficial Passion, making him not only to apprehend, but remember things he was before ignorant of, the Idea thereof being, by some passion or other, imprest in his Brain, or applyed by his Understanding. But, if it be in excess, as commonly we are apt to admire too much, 'tis not only very unbecoming a *Gentleman*, but also it doth much hurt, in perverting the use of Reason. And if we admire nothing but what differs from that we knew before, or seems rare, this passion must needs be an effect of ignorance, in that nothing can seem so unto us unless we were ignorant of it. The more ingenious, and wittiest of Men, however, especially if they distrust their own sufficiency, are most apt to admire. And none but ignorant, stupid, Block-headed Dolt's are free from this passion.

SUB-

old in you had stand out of who
should be the best and worthiest

to have to you all his affections

SUB-DIVISION II.

not on man's abilities & noblesse
but general wisdom & worthiness

which is in him above all else

and therefore I will divide them

into two parts, or two

affections should be well applied to

and distinguished between each other

Here we may premise; it is more

facile to consider the passions
all together, than to speak distinct-
ly of each; I shall, therefore, put

Love and Hatred together in this place.

Love is an emotion of the Soul,
inciting it, by the motion of the Spi-
rits, to joyn in Will to the objects
that seem good and convenient for
us, which occasioneth Love. That

is, so to joyn in Will, as to make
a mans self and the thing beloved
one and the same. And so 'tis dif-
ferent from *Desire*, which is a Pas-
sion apart.

Hatred, on the contra-
ry, is an emotion of the Spirits,
which incite the Soul to Will to be
freed and separated from objects

represented to be hurtful or evil.
In

In *Love*, the motions of the Blood and Spirits (if not joyned with Desire of Joy, or Sadnesse, &c. but simple and alone) are even, as also the pulse, but greater and stronger than ordinary ; emitting more heat and Celeritating Digestion, and therefore is an Healthy Passion. But, in *Hatred* the Pulse is uneven, more debile and quick, cold instead of heat, or mixt with pungent heats in the breast sometimes, concoction impeded, vomits excited, and the humours become corrupted, or at least vitiated ; and so is a very noxious, and unhealthy Passion.

This proceeds from the tye that is between the Soul and the Body ; as, when any corporeal action is joyned with a thought, one still accompanys the other : As is apparent in such who have an aversion to some Medicine, they cannot think on it, but the taste, smell, &c. comes also immediately into their thought ; For, the Blood, or some good and delectable chyme getting into the Heart, and becoming a more convenient Alimony than ordinary to maintain Heat there, the principle

principle of Life, occasion the Soul to joyn in will to this Alimony, viz. to Love it; And thus, at the same time, the Spirits descending from the Brain to the muscles, might press, or agitate the parts from whence it came to the Heart, Stomack, and Intraills, whose agitation increaseth the appetite; or to the Liver and Lungs, which the muscles of the *Diaphragma* may press. Whence the same motion of the Spirits ever since accompanies the Passion of *Love*.

On the contrary, in Hatred, some strange Chyme, not proper to maintain the heat of the Heart, but rather like to extinguish it, is thereunto communicated; and so the Spirits ascending to the Brain from the Heart, excite the passion of Hatred in the Soul. And thus these same Spirits, being, from the Brain, transmitted to the Nerves, may expell the blood from the Spleen, and the small Veins of the Liver, to the Heart, to hinder the noxious succ from entring; and move to those which might repel this juice to the intrails and the Stomack, or sometimes to cause the Stomack to eject

ject it: whence these motions accompany the Passion of Hatred.

There are two effects of Love, Benevolence, and Concupiscence. The former is, when we wish well to what we Love. The latter, when we desire the thing loved. There are different passions that yet par-ticipate of Love, *Benevolence, and Concupiscence.*

As, the Ambitions of men, and Loves Glory. The Avaritious, Riches. The Amorous, a Woman. The Drunkard, Wine; which though different, yet participating of Love, they are alike. However, Love is not always the same, and alike; for it admits of Degrees: as, when we esteem an object of Love less than we esteem our selves, it may be termed only an *Affection*, when we value it equal to ourselves, it may be termed *Friendship*; when more, *Devotion*. And sometimes we love merely for the possession of the object

whereunto our passion relates, and not *Affection, Friendship, and Devotion.*

the object it self, for which we have only a desire mixt with other particular passions. As, Ambitions, Avarice, &c. But, the Love a *Generous Soul.*

Soul, and a Man of Honour bears his Friend, is of another and purer Nature; And that of a Father to his Child is more immaculate and sublime.

Now, although Hatred be Diametrically opposite to Love; yet are there not so many sorts of Hateds, as Loves: Because we observe not so much the difference between the evils we separate from in Will, as we do between the goods whereunto we are joyned.

And, forasmuch as the objects of both Love and Hatred are represented to the Soul, both by the External senses, and Internal; it will follow, there are two sorts of Love and as many of Hatred, according to the object, whether good or handsome, evil or ugly. When we judge any thing good and convenient for us by our internal Senses, and Reason, we may most properly term it Love; if contrary to our Nature, and offensive, Hatred. If it be judged by our external Senses, we term it Handsom or Ugly; and so have either a liking or abhorring

horring to it. Which *Liking, and Hor*: two passions, of *Lis* *ton*. *denial* *Liking, and Horror*, are usually more violent; than *Love* and *Hatred*. Because, what is conveyed to the Soul by the Senses, makes greater impression, and yet presents things more false, than what is communicated to it by Reason.

Love and *Hatred* proceeding from *Knowledge* (as 'tis clear they do) must needs precede *Joy* and *Sadness* (except when *Joy* and *Sadness* proceed from *Knowledge*:) and when the things this *Knowledge* inclines us to *Love*, are in themselves *truly good*, or to *Hate*, *truly evil*; *Love* is then most excellent, and transcendent: for, it joyning things that are *truly good* to us, we are thereby rendred more perfect. Neither can it then be in excess; the most that can be, does but joyn us so absolutely to those good things that we distinguish between the *Love* we have to them, and our selves, which cannot be *evil*. Nay, *Love* is so good, that were we un-bodyed, we could never *Love* too much. Neither can it fail of producing *Joy*, because it represents that we *love* as a goad belonging to us. *Hatred*,

on

on the other side, can never be, in the least degree, but it is noxious, and accompanied with sadness. Yet Hatred of evil is necessary in respect to the Body, though not manifested but by pain. Therefore 'tis never enough to be avoided, though it proceed from a true knowledge; since 'tis not only prejudicial to the Soul, but extremely hurtful to the Body, if it exceed, in relation to its health. Much more is it, then, to be shun'd when it arises from any false Opinion.

S U B.

SUB-DIVISION III.

4. Desire.

VOU must remember (as was said) that all the Passions arise from the consideration of good and evil, and so doth this. As, we may *Desire* the possession of a good, or to be rid of an evil, or to avoid it, &c. 'Tis caused by the Spirits agitating the Soul, thereby disposing it to will such things as she accounts convenient, whether it be the presence of an absent good, or the conservation of a present, or *& contra*. The Heart is thereby agitated more than by any of the other passions, and the Brain furnish'd with more Spirits, which passing thence into the muscles, render all the Senses more nimble, and consequently, all the parts of the Body. It hath no contrary; for, seeing there is no good, the privation thereof is not evil; nor

any

any evil, taken in the notion of a positive thing, the privation thereof is not good; it must be the same motion which causes a Desire after good, and the avoiding of evil, that is contrary to it: If it be considered thus, I say, it may be clearly perceived to be but one passion. Herein only is the difference, that when desire is after some good, 'tis accompanied with Love; afterwards with hope and Joy; when it tends to the avoiding of an evil contrary to that good, 'tis accompanied with Hatred, Fear, and Sorrow; and so it is conceived contrary to its self, and in the Schools opposed by that ^{Aversion, Horrour,} and Liking.
which they call *A-*

version; but on no good ground. Yet, the desire arising of *Liking* is (notwithstanding *Horrour* be its contrary, and the Desire after good, and avoiding evil, be from the same motion) extremely different from that which ariseth from *Horrour*. For, though they be contrary, they are not the *good*, and *evil*, which are the objects of these *desires*; but only two emotions of the Soul, that cause it to seek after two very different

ferent things. *Horror* is instituted by Nature, to represent to the Soul a sudden and unexpected Death; so that, even at his very own shadow, he is put into such an horror as makes him immediately feel as great an emotion, as if a most evident danger of Death were before his eyes; which causeth a sudden agitation of the Spirits, inclining the Soul to employ all her strength to shun the evil; and this kind of desire is called *Aversion, or Flight.*

Likeing, on the other side, is peculiarly constituted by Nature to represent the enjoyment of what is liked as the greatest good; which causes a Man very earnestly to desire this enjoyment. There are several sorts of Likeing, and the desires arising from them, yet not alike powerfull. As, the loveliness of any neat toy makes us like and desire it; but the chief is that which arises from the perfections a Man imagines in another Person, especially the Female Sex, by reason of certain impressions in the Brain; which at a certain Age, and certain Seasons, causes us to look on our selves as defective, and to desire

H the

the Person of the other Sex to be united to us to make us compleat; and so fixes our Souls to feel all the inclinations Nature has given us to seek after the good she represents to us as the greatest we can possibly possess, on that Woman only. And this Desire which is bred thus by liking is denominated *Love*, more commonly than the Passion ; and has, indeed, far stranger effects. The kinds of *Desire* are as various as its objects. As the desire of *Revenge* differs of *Herrick Love* much from the desire of *Learning*, and both from this desire, call'd *Love* occasioned by *Liking*.

Now, as the acquisition of a good, or the avoiding of an evil, is sufficient to incite a desire ; so, on more serious consideration of the probability of obtaining the desire, if the probability be much or great, it excites *Hope*; if little or small, *Doubting*, or *Fear*; whereof *Jealousy* is a sort.

Of Hope, Doubting, Fear, Jealousie, Assurance, Security, and Despair.

Like - wise, when Hope is extream, and so strong as to banish all fear, 'tis converted into *Assurance* and *Security*, and

and is commonly accompanied with *Anxiety*; for, though we be assured our desire shall be accomplish'd, and still wish it should; yet, notwithstanding, we never cease to be agitated with the passion of desire, which makes us seek the event with *Anxiety*: As extream fear degenerates into *Despair*. And although this Hope and Fear be Passions contrary one to the other, yet *Of Anxiety in this Affairs.* at one and the same time we may be possessed by them both. As when on any desire, we fancy unto our selves several Reasons *pro* and *con*, some make it easie, whence Hope; the other difficult, whence Fear.

Hope is a Disposition of the Soul, perswading her what is desired shall be accomplished, through a peculiar motion of the Spirits mixt with those of Joy and Desire.

As *Fear* is another disposition, perswading it shall not be accomplished.

Jealousie is a kind of fear of losing some good we desire to keep to our selves, proceeding rather from the value we set on the thing, than Reason; which causes us not

only to examine the least occasion of suspition; but to conclude them forcible Arguments too: and relates only to suspitions, and distrusts; for none can be said to be Jealous, that shuns an evil when there is just cause and reason to fear it. 'Tis a laudable Passion in some cases; as when a Woman is Jealous of her Honour, and so shuns all occasions of suspition, as well as the Action of evil; In as much as great goods are more carefully to be kept, than les.

When the event of Hope or Fear depends on a mans self (as it does not alwayes) there may be many doubtings touching the Election of means. When it don't depend on us, it occasions *Irresolution*, which causes again *Debates* and *Counsels*. When it does, it excites *Courage*, *Boldness*, *Emulation*, *Cowardize*, *Affrights*.

rage, or *Boldness*, whereof *Emulation* is a kind. Contrary to Courage is *Cowardize*; and to Boldness, *Affrights*; which become not a Gentleman.

When we are resolved on an Action, before the Irresolution be quite taken off, it occasions *Remorse of Conscience*;

Remorse of Conscience. *Conscience*; which regards the present or past time only, and is a sort of sadness proceeding from a scruple in our Consciences, that something we have committed, or omitted, is not well, or good, it necessarily, presupposing *Doubt*; for if

Of Doubt, and Repentance. we were assured the thing were evil,

it would cause rather *Repentance*; or we should never have committed it, since the Will inclines us to nothing but what has an appearance of good. However, this *Remorse* makes us examine whether what we doubt of be good or no, and hinders us from committing the like another time; and so is an useful Passion: but better it is never to feel it, since it ever presupposeth an evil.

Irresolution is a kind of Fear, which causing the Soul to waver between several feasable Actions, hinders her so as she performs none; yet it may so happen, that a Man having his chioce of many things equally good, he may be, for a while, Irresolute, and at a pause, and

H 3 yet

yet not be afraid ; which arising only from the Subject presented, and not any Emotion of the Spirits, can be no *Passion*, except the fear of failing in the Choyce increase the Uncertainty. Which Fear is so strong in some, as it becomes an Excess of Irresolution, arising from too great a desire to do well, and weakness in the Understanding; which, having no clear and distinct Notions, is fraught with a company of confused ones. How-ever, since *Irresolution* gives time to consider, and debate, it may be of good use, and oft-times is ; but if it continue longer than it ought, thereby slipping the time of Action, it may prove as pernicious.

Courage is (oft-times) *Natural*, or an *Habit*, as well as a *Passion*; when the latter, 'tis a certain Heat, or Agitation; disposing the Soul, and powerfully addicting her to Execution. *Boldness* is a sort of *Courage*, exposing the Soul to the Execution of things most dangerous. Its object is *Difficulty*; whence commonly proceeds *Fear*, and sometimes *Despair*; so that, *Courage* and *Boldness* is (in most dangerous, and

and desperate Cases required), joyned with Hope, or Assurance of success.

Emulation, as I said, is also a sort of it, but in another sense; for, *Courage* may be considered as a *Genus*, that is divided into as many sorts of *species*, as there are Objects; and as many more, as it has Causes: In the first sense, *Boldness* is a sort (in the other *Emulation*) which is nothing else but an Heat, disposing the Soul to attempt things which she hopes may succeed, from the Example of others; yet so attended with *Desire* and *Hope*, that they are more powerful to send abundance of Blood to the Heart, than *Fear*, or *Despair* to hinder it.

Cowardize is Diametrically opposite to *Courage*; 'tis a frigid Languishing, whereby the Soul is from the Execution of what it should do, impeded. It proceeds from want of *Hope* and *Desire*, and very unbecoming a *Gentleman*; and is extreamly noxious, in that it diverts the Will from profitable Actions; yet it is advantagious to the Body. For, by hind'ring the Motion of the Spirits, it also hinders the Dissipation of

H 4 their

their Forces; Besides, it frees him
that's possessed with it, of Pain.

Fear, the opposite to Boldness, or
Affright, is not only Frigidness,
but (as it were) *Anima atonitus*;
that divests her of all Power of Re-
sistance, much more unbecoming a
Gentleman; it being an Excess of
Cowardize, as Boldness is of Cou-
rage. The chief cause is Sur-
prise; But I shall draw to an
End.

S U B-

SUB-DIVISION IV.

5, 6. Joy and Sad-
ness.

Since in the mid'st of Joy there is commonly Sadness, our Lives being a *Glucupicron*, I shall here joyn them together; and briefly touch them both, with their *Subordinate Passions*; and hasten to a Conclusion.

Joy is a pleasing Emotion of the Soul, consisting in her Enjoyment of Good; that the Impressions of the Brain represent unto her as her own. Joy is the only Fruit the Soul possesses of all other Goods; inasmuch, as he that is wholly without Joy, is (as it were) without a Soul. There is also an *Intellectual Joy*, which *Intellectual Joy* differs from this that is a Passion, being a pleasing Emotion,

tion in the Soul excited by her self; and her sole action consisting in her enjoyment of good, which her Understanding represents to her as her own: yet is hardly separable from that which is a Passion. For, the Understanding being sensible of the good we possess, the Imagination (immediately) makes some Impression in the Brain; whereby the Spirits being moved, the Passion of Joy is also excited.

'Tis evident (then) Joy, whether a *Passion*, or *Intellectual*, proceeds from the Opinion we have, we possess some Good; as *Sadness*, some Evil. For, in the *Intellectual Sadness*. same manner, there is also an *Intellectual Sadness*, as well as *Sadness a Passion*; which is an unpleasant Languishing, consisting in the Inconveniences it receives from Evil; which the Impressions of the Brain represent unto her; How-ever, many times, we are *Joyful* or *Sad*, without any apparent Cause, or Reason; we being not able to observe distinctly the Good or Evil exciting them; Because the Good or Evil make their Impressions in the Brain, with-

without any intercourse of the Soul, they belonging only to the Body : And sometime also, though they appertain to the Soul, because she considers them not as Good; or Evil ; and so the Impression in the Brain is joyned there-unto under some other Notion.

In Joy the Pulse is even, but quicker than ordinary ; yet not so strong, nor so great, as in Love : In it a Man feels a pleasant Heat, not only in the Breast, but over all the Parts of the Body with the Blood. In Sadness the Pulse is slow and weak ; feeling the Heart (as it were) contracted, or tyed abut ; also frigidity, which communicates a Coldness to the whole Body, and is extreamly prejudicial to the Health : The Orifices of the Heart being greatly streighthned by the small Nerve that environs them, and but little Blood sent to the Heart, being not agitated in the Veins : Yet the Appetite faileth not ; because the Pylorus, the Lacteals, and other Vessels (through which the Chyle passeth from the Stomack, and Intails, to the Liver) are open ; unless it be joyned with Hatred, and that

that closes them. On the other side, in Joy, all the Nerves in the *Spleen, Liver, Stomack, Intestines,* and the whole Man act; especially that about the *Orifices* of the Heart; which opening, and dilating them, enables the Blood, which the rest of the Nerves have sent from the Veins to the Heart, to get in, and issue forth in greater quantity than ordinary: Which Blood, having often passed through it, (coming from the Arteries to the Veins) easily dilates, and produces Spirits, fit for their Subtlety, and Equality, to form and fortifie the Impressions of the Brain; which dispense lively and quiet Thoughts of the Soul: And therefore, is a Passion conduced much to Health; rend'ring the Colour, and aspect of the Countenance livelier, brisker, and more Vermilion, which we call *Blushing*. For, by opening the Sluces of the Heart, the Blood is made (thereby) to flow quicker in all the Veins, become hotter, and more subtil. Whereas, clean contrary, in Sadness, the *Orifice* of the Heart being contracted, the Blood flows more slowly to the Veins; and so, becoming colder,

colder and thicker, doth not dilate so much; but rather retires to the Internal Parts, neglecting the Remote, and External: Whence the Face becomes pale and squalid; especially in great Sadnesses, or such as are sudden; as is seen in *Affrights*, whose Surpizals augment the Action, that obstructs the Heart.

Whence these *Passions* cause various Effects in us, as well as *Change of Colour*, or *Blushing*; As *Gesture of the Face, and Eyes*,

Tremors, Languishings, Syncope, Laughter, Tears, Sighs, and Groans. Though for the most part, the Face is pale with

Change of Colour, or Blushing, Gesture of the Visage, & Eyes, Tremors, Languishings, Syncope, Laughter, Tears, Sighs, and Groans.

Grief, Sorrow, Affrights, and red in Joy; yet sometimes it may also be red in *Sadness*; especially, when *Desire, Love, nay, and often times, when Hatred* is joyned there-with. Or in *Shame*, which is onely a mixture of *Self-Love, and an earnest Desire to avoid some present Infamy*; or, 'tis a sort of Modesty,

or

Of Joy and Sadness,

or Humility, and mistrust of ones self: For, he that values himself so highly as to think none can slight, or disesteem him, can hardly ever be ashamed. For, the Blood being heat by the *Passions*, they drive it to the Heart; and thence (through the Great Artery) to the Veins of the Face; and *Sadness*, that obstructs the Ventricles of the Heart, not being able to hinder it, unless when it is in extream: As also, hindring the Blood in the Face from descending, when but Moderate, whil'st the afore-named *Passions* send others thicker; which, fixing the Blood in the Face, makes it (oft-times) redder than in *Joy*; because the *Blood* in *Joy* (flowing quick) appears livelier, and fresher. And so, in *Shame*, which is compounded of *Self-Love*, and an earnest Desire to avoyd some present Infamy; for, therein the *Blood* coming from the Interior Parts to the Hearr, is transmitted through the Arteries to the Face; where, by a Moderate *Sadness*, 'tis fixed, and hind'red from returning again to the Heart, for a time. Likewise, Redness of Face is seen also in *Anger*, and an eager Desire of Revenge,

vence, mixt with Love, Hatred, and Sadness, and many times, in Weeping; *Why the Face is For, Tears flow not Red in Anger.* from Extream Sadness; but that which is Moderate, joyned with Love, and frequently with Joy. For, we must know, Tears are *Of Weeping Tears.* only certain Efflu-

viums, which continuallly expire from the Eyes (that emit more than any other part of the Body by the Pores; or other-wise, by reason of the largeness of the Optick Nerves, and the abundance of small Arteries, through which they passe) which abounding; or else (not being well agitated) condense, and convert into Water; as is apparent, in such as is weak and infirm, who frequently Sweat, in that the Humours are not well agitated: So, when they abound, though they are not more agitated; as we see Sweat ensues moderat Exercise. But the Eyes sweat not; Tears, therefore, are either occasioned by changing the figure of the Pores, by which the Vapours passe through any Accident whatever; which retarding their Moti-

on, and alt'ring the order and disposition of the Pores, those Vapours which before passed regularly through those Channels, run one into another, (as is frequently seen when any Hurt befalls the Eye, by any Stroke, Dust, &c.) and so become *Tears*. Or, by *Sadness*; which cooling the Blood, contracts the Pores of the Eyes, and (consequently) diminishes the Vapours; But being joyned with *Love* (than which nothing increaseth them more, by the *Blood* sent from the Heart) it converts them into *Tears*, in an abundant manner. As we see Old Men, and Women, through *Affection* and *Joy* (these Passions sending much *Blood* to the Heart), are exceeding apt to weep: And this is frequent, without any *Sadness* at all. For, the *Blood*, (by those *Passions*) sending many Vapours to the Eyes, (their Agitation being retarded by their Natural Coldness) and instantly converted into *Tears*. The like may be seen in all such as are subdued by small occasions of *Grief*, *Fear*, or *Pity*.

Tears are accompanied (moreover) by *Groans*, how occasioned. *Groans*, which are caused by an abundance of *Blood* in the *Lungs*; driving,

driving out the Air they contained, by the Wind-pipe impetuously. And sometimes, *Scrieches* and *Cryes* en-fue, which are usually more sharp than those that accompany *Laughter*, though they are occasioned almost in the same manner; in that the Nerves (which contract, and dilate the Organs of the Voice to make it sharper, or flatter, being joyn'd to those that open the Ven-tricles of the Heart The cause of Scrieches, Cryes, and Laughter.) cause these in Joy, and shut them again in Sadness) cause these Organs to be dilated, or contracted, at the same time.

For, *Laughter* is only an inarticulate Sound, or clattering Voice, occasioned by the *Blood* proceeding from the right Ventricle of the Heart, by the Arterious Vein, suddenly puffing up the Lungs; and, at several fits, forces the Air they contain, to break forth violently through the Wind-pipe; which Motion of the Lungs, and Eruption of the Air, move all the Muscles of the *Diaphragma*, *Breast*, and *Throat*; whereby those of the Face are also moved, having some Connexion there-with.

Though

Though Sighs as well as Tears presuppose Sadness ; yet the cause is exceeding different. For (as was said) Tears follow when the Lungs

are full of blood ;

The Cause of Sighs. Sighs, when they are almost empty ;

and when some imagination of Hope, or Joy, opens the Orifice of the venous Artery, which Sadness had contracted ; for, then the little blood that is left in the Lungs rushing at once into the left ventricle of the Heart through the venous Artery, and driven on by a desire to attain this Joy, which at the same time agitates the muscles of the Diaphragma and breast, the Air is suddenly blown through the mouth into the Lungs, to fill up the vacant place of the blood, which we term a Sigh.

So Laughter seems chiefly to proceed from Joy, and yet is rather from Sadness ; In that, in the greatest Joys the

Laughter whence occasioned.

Lungs are so replete with blood that they

cannot be blown up by fit. Whence it is, joy never, unless it be very moderate, is the occasions of Laughter ;

ter; or that there be some small admiration, or hatred joyned therewith: And therefore, 'tis very obvious, extraordinary joy never produces Laughter. Now, the surprize of Admiration joyned with Joy so suddenly opens the orifices of the Heart, that abundance of blood rushing in together on the right side thereof, through the *Vena Cava*, and ratified there, passes thence through the Arterious Vein, and blowing up the Lungs, causes a sudden Laughter. And so doth the mixture of some Liquor that ratifies the blood; as the wheyest part of that which comes to the heart from the Spleen by some small emotion of hatred, assisted by a sudden admiration; which mixing with the blood there that is sent thither abundantly by Joy from the other parts, may cause an unusual dilation of the blood.

Now the Spleen sending two sorts of blood to the Heart, the one thick and gross, the other exceeding subtile, thin, and fluid; (Whence from this proceeds Joy, as from that *Grief and Sadness*) is the Reason why those who have infirm Spleens,

Spleens, have their *Lucida intervalla*; are subject, by fits, to be sadder, and at other times merrier. And so frequently, after much Laughter, sadness ensues; in that the most fluid part of the blood from the Spleen being exhausted, the more undepurated follows it to the Heart.

Laughter is also accompanied with *Indignation*; but then, for the most part, 'tis but feigned, and artificial; yet, sometimes, 'tis, and may be Natural, as proceeding from the joy a Man has he cannot be hurt by the evil whereat he is offended; especially finding himself surprized by the Novelty, or unexpected encounter of the evil.

Nay, without Joy, by the mere motion of *Aversion* it may be produced; forasmuch as thereby the blood being sent to the heart from the Spleen, and there ratified, and conveyed into the Lungs, are easily blown up when it finds them empty. For whatsoever thus suddenly blows up the Lungs, causeth the outward action of Laughter. Except
(as

(as was said) when sadness and grief convert it into groanes and shriecks, which are accompanied by Weepings.

Another effect of these passions, you have heard, is Tremblings. They are rather an effect of Sadness and Fear, which by thickning the blood, the brain is not sufficiently supplied with spirits to send into the Nerves. The same doth cold Air. They are occasioned also when too many, or too few spirits, are sent from the brain into the Nerves, whereby the small passages of the muscles cannot be duely shut, and so the motion of the Member is impeded. For, in Anger, an earnest desire after any thing; In Drunkenness by Wine, other Liquors, or Tobacco, or extraordinary heat too many spirits being sent to the brain, make such a confusion as they cannot regularly not readily be sent thence into the muscles.

Tremblings from Anger, Wine, Tobacco, how occasioned.

Languishing is another, and is felt in all the Members, being a disposition, or inclination to cease, and to

to be without Motion : occasioned
as Trembling, for want of sufficient
Spirits in the Nerves :

The Causes of Languishing. But in a different man-
ner. For, *Languishing*

is caused when the
Glance in the Brain do not deter-
mine the Spirits to some Muscles,
rather than others ; when *Trembling*
proceeds from a Defect of the Spi-
rits. 'Tis also (frequently) the Ef-
fect of *Love*, joyned to the Desire
of any thing which cannot be acqui-
red for the present. For, in *Love*,
the Soul being so busied in considering
the Object beloved, all the Spirits
in the Brain are employed to represent
the Image thereof to her ; whereby all
the Motions of the *Glance* are stopt,
which were not subservient to this De-
sign. And so, in *Desire*, though it fre-
quently renders the Body active (as
was noted) when the Object is such, as
something (from that time) may be
done for acquiring it. Yet, when
there is an Imagination of the Impos-
sibility of attaining it, all the agitation
of Desire remains in the Brain ;
where, being wholly employed in
fortifying the *Idea* of this Object,
without passing at all into the Nerves,
leaves

leaves the rest of the Body Languishing. And thus also Hatred, Sadness, and Joy, may cause a kind of Languishing when they are violent, by busying the Soul in considering their Objects; but most commonly, it proceeds from Love, because it depends not on a Surprize, but requires some time to be effected.

Swooning is another Effect of Joy, and is nothing but a Suffocation of the Vital Heat in the Heart; some Heat remaining, that may afterwards be kindled again. It may be occasioned several wayes, but chiefly by ex-tream Joy; in that Swoonings, and the Causes. thereby the Orifices of the Heart being extraordinarily opened, the Blood from the Veins rush so impetuously, and so copiously into the Heart, that it cannot be there soon enough ratified to lift up those little Skins that close the Entries of those Veins; whereby the fire and heat thereof is smothered, which used to maintain it when it came regularly, and in a due proportion.

Tis

'Tis seldom, or never, the effect of *Sadness*, though it be a Passion that contracts, and, as it were, tyes up the orifices of the Heart; because there is, for the most part, blood enough in the Heart, sufficient to maintain the heat, though the Orifices thereof should be almost closed.

Subordinate to *Joy* and *Sadness*, also, is *Derision*, *Envie*, *Pity*, *Satisfaction*, *Repentance*, *Gratitude*, and *Good-Will*, *Indignation* and *Wrath*, *Glory*, and *Shame*, *Distrust*, *Sorrow*, and *Light-heartedness*.

When a Man perceives some small Evil in another, which he conceives him worthy of, it occasions *Derision*. Whence 'tis apparently a kind of *Joy* mixt with *Hatred*. But if the evil be great, he to whom it happens, cannot be *Of Derision*, and is thought to deserve Causes.

are very ill-natur'd, or have much hatred against him. When the evil comes unexpectedly, being surprized with *Admiration*, it occasions laughter. For laughter (as was said) never proceeds of *Joy*, unless it be very moderate, and some little *Admiration*, or *Hatred* be therewith complicated.

plicated. When the accident is good, it excites Joy and gladness when another's welfare is perceived by us. And this Joy is serious, and no wayes accompanied with Laughter, or Derision. But when we account him worthy of it, it occasions *Envie*, as the unworthiness of the evil, *Pity*; and these two are the Daughters of Sadness. *Envie* is a Vice proceeding from a perverse Nature, causing a *Cause of Envie* Man to molest, and *and Pity*. vex himself for the goods of Fortune he sees another possessor of; and so, is a kind of Sadness mixt with Hatred, and a Passion that is not alwayes vicious. For, I may Lawfully Envy the Liberal distribution of the goods of Fortune on unworthy, illiterate, and base Fellows, that no wayes deserve them; inasmuch as my love of Justice compels me thereunto, because its Laws are violated by an unjust distribution, or the like. Especially, if it go no farther, and extend not to the Persons themselves. 'Tis somewhat difficult to be so just and generous, as not to hate him that prevents me in the acquisition,

of any commendable good, which is frequently seen in Honour, Glory, and Reputation; though that of others hinders me not from endeavouring their attainment also, though it render them more difficult to be achieved. Wherefore, Envy not thus qualified, is no wayes becoming a Gentleman, there being no Vice so hurtful both to the Soul and bodily health of him that's possessed therewith. What mischiefs does it not do by Detractions, Lyes, Slanders, and several other wayes, beneath the Action of a Gentleman?

Pity is a mixture of Love and sadness towards such whom we see (that we bear a kindness to) suffer any evil which we think they deserve not. So that its object is diametrically opposite to Envy and Derision, considering it in another manner. And although it proceed rather from the Love we bear to our selves, than to the cause of Pity. the pityed; those being most incident to it that find themselves impotent, and subject to the frown of Fortune thereby fancying themselves possible to

to be in the same condition: yet, 'tis no wayes unbecoming a Gentleman, since the most high, generous, and great Spirits that contemn want, as being above the frowns of Fortune, have been known to be highly compassionate when they have heard the complaints, and seen the failings of other men. Besides, to love, and bear good will to all men, is apart of Generosity; and thus the sadness of this Pity is extreme. Nay, none but evil, mischievous, pernitious, and envious Spirits, want Pity; or such as are fraught with an universal hatred, and destitute of love. For, 'tis chiefly excited by Love; whence, it sending much blood to the Heart causeth many Vapours to pass through the eyes, and then, sadness, by its frigidity, retarding the agitation of those vapours, condensing them into tears, is the cause that Weeping often accompanieth it. 'Tis much more to be preferred in a Gentleman, than Derision, since the most defective in Body and Mind are the greatest Deriders of others, desiring to see, and bring all Men equally into disgrace with themselves. This proceeds from Hatred, that from Love.

Nothing more vain then, than *Jesting*, so much now in use with such as assume the name of *Gentlemen*, if thus grounded. Wit, in moderate *Jesting*, for the detecting, or reprehending vice, may be allowed, it being a seemly quality in the best and greatest; thereby discovering the Tranquillity of the Soul, and liveliness of the disposition. Nay, even to Laughter at a *Jest*, provided, it be harmless; for, so it may be, as the not doing it, may be accounted stupidity or sottishness: But to laugh at his own, is ridiculous. Wit may be used, but not abused (as was said) to the injury, slurr or affront of another, in Body, Name, Quality, or otherwayes; or to the prophanation of Religion and goodness.

Satisfaction proceeds of some good which we have done our selves, which being really good, gives a most pleasant inward satisfaction, and is the most delectable Passion. For in such, who follow the steps of Virtue, it is that habit in the Soul, which we call *Tranquillity*,

quillity, or *Quietness of Conscience*. But when we acquire ought anew, or have done any thing we think good, there is a foolish sort of Joy, the cause depending only on our selves, and not on the real goodness of the thing. And when it is not just, or the thing vicious, or not sufficient to deduce satisfaction from it, 'tis most unbecoming a Gentleman, it causing an impertinent Pride and Arrogancy. As we see by many in every Town, and Countrey; who, whilst they believe themselves to be Saints, and that the only ones, are, notwithstanding, but Hypocrites all the while. For, whilst they hear Sermon upon Sermon, three or four in a day, besides, Repetitions, make long Prayers, be against all Order, and Government of the Church, perform this, and the other Family Duty ; they rest therein, conclude themselves Saints, and that God is bound to do for them all things, since **they have** done so much (as they think) for him : and so come up to the merits of the Papists, whilst none farther off, and at a distance from them, as they idly fancy. Nay, some count

whatever their Passions prompt them to, Zeal, though never so abominable, illegal, and impious. As, Murthering of Kings, Rebellion, Usurpation, Betraying Cities, nay, their own Countrey ; Ruining of Families, and whole Nations too ; and ball, because they are not of their Brain-sick opinion. A weighty Reason !

Repentance is Diametrically opposite to satisfaction, and excited by evil ; it being a kind of Sadness, arising from a belief, we have done some-what that's evil. 'Tis the most grievous and tormenting of all Passions, in *Cause of Repentance.* that the cause arises from our selves, yet serves to this good end, to incite us to do better for the future. It argues a weak Spirit, when an Action is repented of before it be known whether it be evil or no, only on their fancy of its being evil ; and so if it had not been committed, they would also Repent of that too.

As Satisfaction is from some good that we have done our selves ; so, Good will proceeds from good that has,

Has been done by others; for, whether it concern us, or no, it cauſeth a good-will in us unto the Actor for it; But if it be done unto, or concern us in particular, we thereupon to add *Gratitude*; which is a ſort of

*Of Good-will, and
Gratitude, with their
Caues.*

Love stir'd up in us by that good Action of his to whom we are grateful; and that too whether it be really ſo or no, if we believe he has done us ſome good; nay, if he had but an intention to do it. 'Tis much stronger than good-will, and includes all that it doth; and this to boot, that 'tis grounded on an Action we are ſensible of, and diſirous to requite. *Good-will* may, also, in that 'tis exercized towards any that does good, though it concern not our ſelves, be a kind of Love, not Desire, though it be ſtill accompanied with a desire of good to happen to him we wish well to: And, is frequently the affiate of Pity; for, when we ſee the disgraces that befall the unfortunate, we are thereby constrained to make the more accurate inspection into their merits.

Ingratitude is no Passion; Nature having never put any motion of the Spirits so in us as to excite it. 'Tis only a Vice, then, directly opposite to Gratitude, and accompanies only the more rude, weak, and softish, and foolish, barbarous, and beastial Men, be-

Of Ingratitude, and ing the greatest Indignation. binderance to hu-

mane Society; and therefore mostly to be abominated by a Gentleman.

Indignation is opposite to good-will; and although it be frequently accompanied with Envy, or Pity; yet, its object is quite different from them. For, indignation being a kind of aversion or Hatred to him that does some good, or evil, to any undeserving it. But Envy is to him that receives this good, and Pity to him that has the evil, especially if he bear any good will towards him; if ill, 'tis joyned with Derision. Indignation is to the Agent, Envy and Pity to the Patient; and is more frequently in those that would seem Virtuous, than those that are really so. *Indignation*, you see, is not always vicious; but Envy can hardly be otherwise.

otherwise. 'Tis also frequently accompanied with *Admiration*; as, when things fall out contrary to expectation, it surprizes us with *Admiration*. And, many times joyned with *Joy*, but most frequently with *Grief*, or *Sadness*. As, we are delighted when we consider the evil which we bear *Indignation* against cannot hurt us, and that we would not do the like; and hence, many times, this Passion is also accompanied with *Laughter*.

Wrath, also, is a kind of *Aversion*, or *Hatred* against such as have done any evil against us, or any of ours which we love, whether it be real, or only imagined, or so apprehended; and so comprehends all that *Indignation* doth; and this to boot, that 'tis grounded on an Action we are sensible of, and which we desire to *Revenge*, and so is directly opposed to *Gratitude*, and is more violent, being desirous

to repell things of *Wrath*, &c *Anger*. hurtful, and be *Re-*

venged. In some, It causeth *Paleness*, and *Tremblings*; in others, *Redness of Face*, and *Weeping*; according to several tempers of Men, and

the variety of other passions there-with complicated.

When wrath is so moved as that it

Whence Redness, in Anger. only extends to words or looks for Revenge, Redness of Face ensues; especially in good Natures; and oft-times sorrow and pity, through self-love, that there can be no other Revenge, occasions Weeping.

Whence Weeping, in Anger. But when a greater Revenge is resolved, Sadness doth not only follow from an apprehension of the evil offered,

Whence Paleness in Anger, as also Tremblings, and Coldness. but Paleness, Coldness, and Tremblings; also through fear of the evil that may ensue on

the Resolution taken of Revenge: So that such are more to be feared, than they which at first are highly coloured: Though these also, when they come to execute their mischief, & are warmed, grow red in the Face.

Whence we may describe Two sorts of Anger, or Wrath; the one outward, momentary, and sudden, of small efficacy, and soon over, presently;

sently manifest and most apparent. The *Outward, Momentary, and sudden Anger,* other more close, occult, and inward ; rooted, and fixed more in the Heart ; producing, oft-times, most dangerous effects. The best Nature, most affectionate, loving, and such as have most goodness, are most prone, and inclined to the first ; proceeding only from a sudden Aversion that surprises them, and not any deep hatred. For, being apt to imagine all things should be in the way they conceive, as soon as any thing falls out contrary, they admire it, and are often angry too, even when it concerns not themselves. For, being full of affection, they concern themselves in the behalf of those they Love, as for themselves : So that what would be an occasion only of Indignation to some, is to them of wrath ; but is not of any duration, because the surprize continues not ; and when they see the occasion that moved them was not of any moment to do so, they Repent thereof. Yet they cannot forbear again when the least occasion offers ; in that their inclination to Love causeth always

way much blood and heat in their hearts; and the aversion that surprises them, driving never so little Choler thither, caused a sudden, violent emotion in their blood.

The Inward, Close, and Occult Anger, is composed of hatred and sadness, of which in it there is a very large proportion, and is hardly

Inward, Close, and Occult Anger.

perceptible at first, but by the aspect, and perhaps, pale-

ness of Face; but increases, by little and little, through the agitation which an ardent desire of Revenge excites in the blood, which being mixed with Choler driven to the Heart from the Liver and Spleen, excites therein a very sharp, pricking heat.

The proudest, meanest Spirited, and lowest, are most prone to this sort of Anger (How befitting it is a Gentleman then!) As the most generous Souls are to gratitude. For, injuries are so much the greater, by how much Pride makes a Man value himself: A Gentleman should be free of this above all; nothing more unbecoming

unbecoming him than Pride, and this low mean-spirited Anger; more becoming a Peasant: and yet many madly, and rashly account this their shame, their glory; by Duelling, and such rash fooling, and impious, as well as ungentle Actions, before condemned.

Glory is a kind of Joy grounded on Self-love, and proceeding from an Opinion or hope, a Man has to be applauded, or esteemed by some others for some good that is, or has been in him; (as evil excites shame) for this causes a man to esteem of, *of Glory, and shame.* himself when he sees he is esteemed by others, and may become a Gentleman well enough; provided, he bear not so great Sail as to over-set the Bark. Besides, (as was said before) it excites to Virtue, and Noble achievements by hope, as shame by fear.

Impudence is not a Passion, but a contempt of shame, and, many times of Glory too: Because there is not any peculiar motion in us that excites it. *Of Impudence.* 'Tis a vice opposite to both glory and shame, while either

ther of them are good, and proceeds from the frequent receipt of great affronts, whereby a Man thinking himself for ever degraded of Honour, and condemned by every one, he becomes Impudent; and measuring good and evil only by the conveniences of the Body, he, many times, lives more happy, than such as merit much more: Such a sway has Impudence with most Men in the World; For, though it be no Virtue, yet it will beggar them all. However, very unbecoming a Gentleman.

Distaste is a kind of *Sadness*, arising from the too much continuance of a

good, which occasions weariness, or

Of Distaste, *Distaste.* As, our food is good unto us no longer then we are eating it, and afterwards distasteful.

Sorrow is also a kind of *Sadness*, *Of Sorrow, and Light-Heartedness,* that has a peculiar bitterness, being ever joyned to some despair; and remembrance of the Delight taken in the thing lost, or gone, having little hope of its Recovery.

As.

As, from good past, proceeds discontent, a kind of *Sorrow*; so, from evil past, *Light-heartedness*, a kind of *Joy*: whose sweetness is increased by remembrance of past misfortunes.

And thus have I given an hint at every Passion; to shew, not only how they depend one on the other; but also, by knowing what we are incident to, their Nature, Rise, and Causes, we may be the better able to regulate, and subdue them; which is the part, especially, of a Gentleman.

SUB

SUB-DIVISION V.

Passions Rectified.

IN the next place (having described unto you the several Passions we are all incident to at one time or other) we are to endeavour a Regulation, or, at least, a mitigation of them; which most of all becomes a Gentleman. Forasmuch as he that can govern, and command himself the microcosm, is more than if he governed, or conquered the macrocosm. Alexander that subdued the World, was himself a slave to his own Passions, and Lusts. *Hic Labor, hoc opus est.* For indeed, although now we have described, and explained them, with their Rise and Causes, we have the less reason to fear their over-swaying us. Yet, since most Men, through inadvertency not duly premeditating, and for want of Industry, in separating the motions

motions of the blood and Spirits in a Mans self, from the thoughts and Imaginations wherewith they are usually joyned (whereby Natures defects should be corrected;) and since on the objects of Passions the motions excited in the blood do so suddenly follow the impressions they make in the Brain (although the Soul be no wayes assitant) it is almost impossible for even the wisest Man (if not sufficiently prepared) to oppose them.

However, the best way is, when thou perceivest thy blood, and Spirits moved at the object of any Passion, to remember, that whatsoever is presented to the Imagination, tends to delusion of the Soul; and therefore shouldest weigh the Reason, why thou art so, on what ground, what is the cause, and then, whether it be just or no; and divert thy self by other thoughts, till time have allayed that emotion of thy blood and Spirit.

Learn *Octavian's Lesson*, to repeat the Letters of the Alphabet, or rather the Lord's Prayer, for diversion; so shall thy Passions be smothered for the present, and Reason will have

have the more space to operate, and suppress it wholly. (as elsewhere I have particularly hinted touching Anger) or thou shouldest counter-balance them with Reasons directly repugnant to those they represent; or make them familiar to thee, and follow the Tract of Virtue, *viz.* Love so, as thy Conscience cannot accuse thee of not doing all things which thou judgest to be best.

As, for instance, the Remedy against *Irresolution* and *Remorse*, is, to accustom thy self to frame certain, and determinate Judgements of all things that Represent themselves; and conceive thou dost always thy

Irresolution, Remorse, Cowardize, and Fear Redified.

Duty, when thou dost what thou conceivest best, though it may be thou hast conceiv-

ed amiss. As that of *Cowardize* is Remedied by augmenting *Hope*, and *Desire*. And *Fear*, by using pre-meditation so as to prepare thy self against all events. So, *Generosity* checks *Anger*; which making a Man set no great value on such things as may

may be taken away, and highly valuing the Liberty and absolute Empire over himself (which he loses when any thing offends him) he only carries Indignation against, or contempt of those Injuries others are Angry at : And, indeed, rightly considered, it is a general Remedy against all the irregularities of our unruly Passions.

The truth is, Anger becomes rather a Savage Beast, than a Gentleman ; For, as Seneca well notes, Anger is like Ruine, which breaks it self upon what it falls. 'Tis the worst of Vices, subjecting all other affections, nay, even the severest Love, not sparing the Life of the dearest Friend.

when provok'd. *Anger Rectified.*

Besides, 'tis the effect of Pride ; for by how much the more a Man values himself, by so much the more he resents an Injury, and excites his Anger. Nay, 'tis a kind of baseness, and pusillanimity, and so, beneath a Gentleman. For we see such as are weak, fickle, Aged, or else Children, Fools, and Women most addicted to it. Men, especially

Gentlemen,

Gentlemen should vent their Anger rather with scorn, than fear ; that they may seem to be rather above, than below the Injury.

To get meekness, a calmnes of Spirit, is an excellent Antidote, and directly opposite to it, and advances a Mans Honour. Patience and Humility are likewise good to suppress it. Resist the first Assaults, or occasions of it. Consider what a madness tis, how it robs a Man of Reason, and leaves him naked to be laught at by every Coxcomb, and troubles a Mans Life by its effects : The best time to ponder it well, is, when thy Rage is past. As tenderness, curiosity, and nice-ness, as also a bad construction of the Action, misapprehended and ag-gravated, and joyned with con-tempt, oft-times, with self-love, are the causes of Anger, they must be counter - poysed with Wisdom. Curiosity, then, must be avoided; for he that will have every thing neat and to a punctilio, shall never have quietness, but be in continual wrath. Expect therefore from the best carriages of Friends, Servants, and Children, as well as Enemies, mis-

m miscarriages, and let them pass. For, to be angry upon a fault, and, it may be, a small one, is to commit a greater. As the best Actions of our best Friends and Relations, if misapprehended, applyed, and aggravated, may often cause Anger; So the worst Actions and Words of our greatest Enemies cannot move us, if we move not our selves. As the great Conceit we have of our selves makes us think none should touch us; So, a meek Spirit would keep any Injury from fastening on us. As a Gentleman's Anger against his Superiors, is Arrogancy, Madness, and Folly; against his Equals, an Hazzard: So, against his Inferiors, 'tis Baseness. If the Injury be from a Child, or Ignorant Person, 'tis beneath thy notice. From a Droll, let him Droll on in his folly; perhaps, his Words come not from him with Reflection; Reflect them not on thy self: By making him Wise by thy Application, thou makest thy self a Fool. If from a Wise Man, rather distrust thy own Judgment; From a good Man, believe not thou art injured; From a Servant, perswade or command him;

From

From a Wife, convince her with Mildness, or bear with her; From a scurrilous Person, wonder not, much less be Angry; but rather pass it with Contempt. And truly, thou shouldest avoid the Displeasure of All, couldest thou but think seriously, how advantagious such an one with whom thou art Angry may be unto thee hereafter. For, to begin Strife is more easie, than to appease it. As Offences are better Redeemed by Merit, than requited with Wrath: So Clemency, and Pardon (oft-times) converts an Enemy into a perfect Friend. Since the Quarrel ceaseth (then) when *Anger* is but on one side, let's requite Good for Evil: for, he that is Patient, shall be sure to over-come; which is the best and Noblest way of Conquest. But to be *Angry* with such as can neither be over-come, nor won by it, is a madness as well as folly.

Let him that will be truly Generous and Magnanimous, resolve nothing shall move him, what-ever happens: For, should a Wise Man take notice of, and be concerned at every mad, and foolish Action of most Men

Men, he would never be at rest; but render himself unfortunate, and miserable: And thus a Fool would be more happy, than a Wise Man. Yet he that's truly wise, has nothing befalls him, but what he expected. To which add, Whosoever thinks himself contemned by another, looks on himself as his Inferior: He must impute it rather to Indiscretion, Sottishness, want of Breeding, &c. or any thing else than to Contempt: For, since a great and generous Mind becomes a great Fortune, the most glorious Conquest is, for a Gentleman to Conquer himself, and not be moved by another. And, as such who are in any high Degree of Honour, ought to have the Motion of their Passions more remiss, and temperate; inasmuch, as their Actions are of greatest Importance, and (consequently) their Faults hardliest repair'd, or palliated: So Moderation (the Spirit of Clemency) and Mildness, adds a Grace and Lustre to him that bears them; and also, Pleasure, Acceptation, and Love of all the Spectators.

Thus,

Thus, were we careful, circumspect, and wise, we may easily subdue, and over-rule our Passions; or (at least) bridle their Excess, and avoid the ill use of them (for they are Naturally all good) by opposing the Will, following the Reasons Repugnant to those the Passion represents and subjects; so shall we be Rulers over them; or (at least) so order them, as their Evils may easily be endured, and reap Joy and Benefit from the worst of them. And since all are compounded of some of those six *Cardinal Passions*, or, are sorts of them, I shall not tyre thee with giving Antidotes for every particular Passion; but run over these six *Primitives* onely; *Admiration, Love, Hatred, Desire, Joy, and Sadness.*

Touching *Admiration*, sufficient has been said before * in this particular. To which I shall only add, That true Generosity is a check unto it; whose Motions are ever con-

* At the stant, firm, and like themselves, beginning viz. well and rightly understanding the of this dis- Reasons why they do this, or that, course of Passions. by way of *Admiration*; nay, al- though

though it be of themselves. Yet it cannot be denied, there may *Admiration Rectified.* be new *Admiration* very frequently; forasmuch as the Causes are *admirable*, and wonderful.

How-ever, *Generosity*, and *Humility*, may be Passions, though they are Virtues; since the same Motions that fortifie an IH, may also fortifie a Good Thought. As, *Generosity* differs from *Pride* onely in this (they both consisting in the good Opinion a Man has of himself,) that that Opinion is just, and the Opinion of *Pride* is unjust: So, being both excited by a Motion compounded of *Admiration*, Joy, and Love, they may be well attributed to one and the same Passion; there being no more Difference than this, in these Motions of the Spirits, that in *Pride*, the Surprize makes the *Admiration* more strong from the beginning *Of Generosity, and Pride, the difference.* onwards increasing, and so in *Dejection*; whereas, in *Generosity, and Humility*, (the Motion of the Spirits in the Brain) is equal,

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and so continues from the beginning. For, Vice proceeding (for the most part) from Ignorance, we commonly see those that least understand themselves are most prone to *Pride*, or *Dejection*, in that every new Accident that happens to them, causes these Vices, by their sudden Surprize. For, they attributing it to themselves, they presently admire, and esteem themselves, as they judge the Accident advantagious or not; and change accordingly. But, *Generosity* is true Virtue, and quite contrary (as was said;) And although the Power of a free Disposition makes a Man prize himself; yet the Infirmities of the Subject in which this Power is, causes him not to value himself too high, but keeps him humble. By exercising of which, then, you see this may be Rectified (as was said); and how to attain it, has been shewed before. For, by how much a Man's Soul is more Noble, or Generous, the less he gives way to Inordinate *Admiration*; and inclines to Justice, to walk humbly towards G O D, as well as Pioufly, and Godly; and freely rendering all the Honour and Respects due to

Man.

Man. A peculiar Reflection also, and Attention, (when the thing is worth the time) may supply the Defect, and prevent Astonishment; which other - wayes can never be without an Universall Knowledge.

Love (which is a Desire bred of Likeing) is the Product of Folly; nay, 'tis impossible to *Love*, and to be *Wise*. How absurdly doth he prize, and over-value his *Love*? insomuch, as he not only discovers his weakness and folly therein to others, but to his Beloved also; who oft-times requites him with *Heroick Love Restituted* Contempt. A fied.

Gentleman, therefore ought greatly to beware of this Vanity, which frequently loses it self too, as well as Wisdom and Wealth; For, if it check once with Business, 'tis ten to one if it shipwrack thee not on the Flats of Poverty. If a strict guard be not kept, it will surprize a Man in spight of great Business, Spirit, or Parts: The most Heroick, Austere, Magnanimous, and Wise, have been Captivated by her, and Subject to her.

K 2 How-

How-ever, a Gentleman should not easily yield, but endeavour to Conquer. To which purpose, he should *obstare principiis*, withstand the Beginnings; for, by resisting at first, he shall over-come at last.

Or remove from the Object, keep out of her Company, make a Covenant with thine Eyes, and that's the best Course; Let all alone, see none of them. For, the sight of Drink increases Thirst; and the sight of Meat, Appetite. 'Tis Dangerous, therefore, so much as to see: *Fornosam videre periculocissimum*. Whence, as Gregory Records, St. Augustine would not live in the House with his own Sister.

Consider her in a mean as well as sumptuous Dress, in the form of a Servant, Scouring; or, as a Scullion; without, as well as in her Cloathes. Or have two Mistresses at once, and go from one to the other; As, he that's by a good Fire in Winter, stormy Weather, will hardly go from it to a better in the next Room. Or frequent Publick Meetings, where thou shalt see variety; and so (perhaps) not onely loath the first Choice, but (at last) be

be indifferent for all. As *Paris* lost
Aenones by seeing *Helena*, and *Cressida*
Troillus by conversing with *Dio-
mede*: As he confessed that loved
Amey, till he saw *Floriat*; and when
he viewed *Cynthia*, forgot them
both: But fair *Phillis* he esteemed
above all, *Cloris* surpassed her; and
yet, when he spied *Amarillis*, she
was his sole Mistress. O Divine *A-
marillis*! *Quam procerus cupressi ad im-
star, quam elegans, quam Decens!*
&c. How Lovely, how Tall, how
Comely she was! Till he see ano-
ther that's more fair than she,
&c.

Good Counsel also is of no small
Efficacy, especially seasonably given;
when the Fury is some-what allay-
ed, by absence, or some other way,
viz. From such as have Power, or
Authority over the Party in whom
they stand in awe; or a Judicious
Friend; *Sine magistro Descitur, vix
sine magistro Deseritur*. 'Tis Learnt
of it self, but hardly left without a
Tutor. 'Tis fit therefore, in this
Hair-brain'd burning Lust, or *Hero-
ick Passion* of *Love*, a Gentleman
should give ear to friendly Admonitions;
since *Love* is blind, but not for
want of Eyes. K 3 Be-

Besides, consider whether she thou lovest be an *Honest Woman*, or a *Whore*. A Whore is but a Glutton, a bitter Honey, sweet Poyson, Delicate Destruction, a voluntary Mischief. If from the beginning of the World any were *Mala*, *Pejor*, *Pessima*, bad in the Superlative Degree, 'tis a Whore. Thou seest what she is without; but within, a puddle of Iniquity, a sink of Sin, a Pocky Quean. If an honest Maid, 'tis either to abuse, or marry her; If to abuse, 'tis Fornication; a foul Fact, and almost equal to Adultery. If to marry, look before thou leapest; Compare her Condition and Estate with thine own; whether it be a fit Match, for Fortune, Years, Parcentage, &c.

Pater non deperit filiam, nec frater sororem: A Father dotes not on his own Daughter, nor a Brother on his Sister, (though never so beautifull and fair); because it is unlawful, unfit, and unnatural.

She is a most delicate Creature in thine Eyes, perhaps; but is she so in anothers? Is it not an Errour in thy Judgment? Perhaps, if thou viewest her near, or in a Morning,

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she would appear more Ugly than a Beast. *Si diligenter consideres, quid peros, & nares, & cetros, Corporis meatus egreditur, viles sterquilinium nunquam vidisti.* But admit she be the Mirroure of her Sex (as thou fondly conceitest), a matchless piece, a *Phœnix*, (like *Venus* her self, when she was a Maid); how long will she continue so? Every day detracts from her Person. Beauty is but a mea Flash, a *Venice Glass*; quickly broken by any Disease. She is really Fair indeed, but she may be foolish (as the *Adage* goes;) Respect not then her out-ward Person, but inward Qualities rather; especially since 'tis the Infirmity of the Beholder, and Lover, makes her so Amiable, not Nature: Neither is she really so, forasmuch as no Man else is of thy mind. After she has been Married a while, has had two or three Children, she will be so altered, her nearest Relations will hardly know her. But (at best) be-think thy self, 'tis but Earth thou love. A meer Excrement (as some will) that vexeth thee. Take her Skin from her Face, or see her open, and thou wouldest loath her. That

Beauty thou so much admirest is but a superficial Skin and Bones, Nerves, Blood, &c. Examine therefore all Parts of Body and Mind; See her Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen; In all Attires, Sites, Gestures, Passions, and thou wilt not be so fond if thou observest her Faults. Especially those of the Mind; her Pride, Envy, Incontinency, Weakness, Lightness, Self-Wit, Jealousie, Infatiable Lust, &c.

If Women then (in general) be so bad, and Men (many times) worse, What an hazzard is it to *Marry*?

Wherefore, as I noted before, it should be ventured on not without great Caution, Consideration, & Premeditation; since 'tis a Disease not to be Cured, but by Death. 'Tis oft stuff'd with many Miseries, Cares, Fears, Discontents, and Troubles; The *Atlantick*, or *Irish-Seas*, are not so Turbulent as a Litigious VVife; which made the Devil (when he had power to Rob *Job* of all) leave him his Wife only to Torment him. Better dwell on the House-top, than with a brawling Wife; or in the VVilderness with

with Dragons, and Lyons. No Wickedness like unto her: She makes a sorry Heart, an heavy Countenance, a wounded Mind, weak Hands, feeble Knees. *Marriage* is a Bondage, a Yoak; and, which is worst, oft times an hinderance to all Noble, Good, and Generous Enterprizes; and, frequently, a let to Preferment. A Rock on which more are cast away, than saved; and many times, *an Hell it self, if the Persons be not Wise, Discreet, and equally yoak'd.* Other-wise, it is (in it self) full of Happiness, and Contentment, if they be sober, wise, honest, and agree together; An Honourable State, and pleasing both to GOD, and Man. A VVife is a Name of Honour, not of Levity.

If it cannot be so; a *Single Life* is much to be preferred on both hands. A Bachelor, lives free, secure, contentedly, wealthy, quietly, plentifully, sweetly, merrily, and happily: He has none to care for. *Praise of a Singl Lfe.* but himself, none to please, nor none to displease, and controul him: No Charge, he may

K 5. live

live where he will, he is his own Master; and Courted by all, in hopes of being his Heir, in hopes of Marriage, &c. Reverenced, and Respected he is, where-ever he comes: Every one invites him, strives to oblige him, for their own ends. And so, on the other side, What an excellent State is Virginity! Marriage fills the Earth, but Virginity Paradise. 'Tis a never fading Flower; whence *Daphne* was Metamorphosed into a Bay-Tree; which being ever Green, shews Virginity to be Immortal. A blessed thing in it self; and, as Papists maintain, Meritorious.

I hope I am excusable, if I have been more large on Heroick Love, in this place; knowing those to whom I write are most addicted to it, and proving (many times) their Ruine.

The same Rules (for Brevities sake) may suffice, *Mutatis, mutandis*, for the Rectification of the other sort of Love, viz. the *Passion*; as also, *Desire*; and the other *Passions* thereon depending, *Benevolence*, *Concupiscence*, *Devotion*, *Friendship*, *Ambition*, *Aversion*, *Fear*, &c. before.

fore treated of. For, this Heroick Love is but Desire, occasioned by Likeing (as was said); I shall descend, therefore, to the next.

Hatred is (many times) both laudable, and advantagious; 'tis but its excess, and mis-application of it, that's to be Rectified. For, since you have heard, 'tis only an Emotion of the Soul, endeavouring to be freed, or separated from the Objects represented to be evil, and noxious. *Hatred Rectified.* we ought to consider, and be well advised those Objects be really so; for every thing is unto us as we receive, or apprehend them. For; if we carry ourselves meekly, humbly, and take things in good part, we shall find something good and amiable, even in those things we hate, and contemn. And, since all things in the World are for our advantage, and good; If it fall out other-wise, we have more cause to complain, than to hate it; considering, as it drowns our Reason, we do our selves more harm, than them.

It would become a Gentleman therefore to convert his Hatred into Pity, whereby he may Render those worthy his Love, which he has (as he thinks) cause to hate.

And so, to *Revenge* is beastial; but to Pardon, is King-like. Nothing more honourable, than to pass by

Offences. To *Revenge Rectified.* think of Revenge, is to complain of an Injury; and to do so, is to confess thy self Inferior to him that gave it thee, and this is pusillanimity.

A courageous insensibility, in this case, and a constant magnanimity, makes a most glorious Conquest, and returns all on his Enemies pate. A generous Spirit feels no injury, and he that's endued with such a Noble Soul cannot study Revenge. Be the injury never so great, then, make thine enemy stoop by benefits and doing good unto him. 'Tis Dishonourable indeed to suffer it, but vanquish it by carrying thy self above it, and him that offer'd it. Remembering, that by how much the more just revenge seems to be, by so much the more commendable is clemency,

clemency, which is a sweet mildnes, and will temper and repress all our inordinate motions in this kind. Besides, Revenge is beneath a Gentleman, since 'tis irrational to make himself a judge, being a party too, and therefore to be avoided.

To correct the passion of Joy, is only to consider the occasions; the reason, the value of the thing, and see that it be not inordinate, that it do not exceed. But you will say, *Facile Concilium Damus aliis*, we can easily give counsell to others, but is not so easily performed. Thou thinkest, oft-times, thou hast cause of Joy, 'Tis not so; why? *Joy Rectified.* on what ground?

Consider it, and thou wilt find, perhaps, more cause of mourning, or no cause at all of being merry. A Gentleman should not be moved with Toys. Does it, think you, become him to be thereunto moved by a little idle talk in Company, a Glass of Wine, Mistresses Healths, and the like? Hath he not rather cause of mourning, since in the mid'st of this joy there is Sadness? This is rather to be condemned, and derided

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when 'tis past. Govern thy self, then, with Reason, satisfie thy self, accustom thy self, wean thy self from such fond conceites, vain joys, of this, or any other kind. 'Ile descend, therefore, to the last, for brevities sake, *viz.*

Sorrow, which I have else-where handled. However, I shall here repeat as much as concerns our present Subject. It may be some alleviation to consider there is no condition free, from him that sits on the Throne, to her that grinds at the

Sorrow Rectified.

Mill; even in the midst of our highest jollity there is some Discontent; our whole Life is a *Glucupicron*, we are all miserable and discontented, who denies it? What art thou then, that hopest to go free? Why shouldest thou then be disquieted? Therefore comfort thy self, since the Calamity is universal to all men. Since it must be endured, make a Virtue of necessity, and resolve to undergo whatever happens. Especially being taught, all things shall work together for thy good, if thou lovest GOD. Nay, to the very Elect, it is not only given

given to believe, but also to suffer. And the L O R D chasteneth whom he loveth, and scourgeth every Son whom he receiveth. He that is not thus dealt with, may suspect he is rather a Bastard, than a Son. Resolve then, *Nihil est ab omni parte Beatum.* Whatever is under the Moon is as changeable as her self, that never stands at a stay. Increasing, or decreasing in Health, Strength, Wealth, and subject to many casualties and misfortunes, as well from our selves as others. Nothing better than a contented Mind. GOD has but one Son without Sin, but none without Affliction. Cast thy care on him, and trust in him, for Worldly Sorrow causeth Death. 'Tis but thy mistake, and overweanedness to thy self, to think thy misfortunes the greatest. Consider how many thousands want what thou hast. Compare conditions with thy Inferiours, as well as Superiours. Be thankful for what thou hast, and remember thou deservest nothing good at all at Gods hand. It may be it would be worse with thee, wer't thou in better condition. Shall a living Man complain? The wise.

wise disposer of all things knows what's best for thee; be therefore content.

What canst thou, then, complain of? Art thou sickly? Remember the *Comfort in sickness.* Flesh Rebels against the Spirit; and that which hurts the one, must needs help the other: and 'tis for the good of thy Soul. 'Twill put thee in mind of Death and judgement, and bring thee out of thy self, wean thee from the World, and bring thee nearer to God.

Hast thou Losses? Covet not Wealth and Honour over-much, which rightly considered, puff Men up with Pride, Insolency, Lust, Ambition, Cares, Fears, Suspition, Trouble, Anger, Emulation, Envy, all Diseases, both of Body and Mind. Damning, indeed, more Souls, than all the Devils in Hell, being the in-let of all manner of Sin and Vice. High-place macerateth a Man with fears of Death, Perils, Degradations, Treasons, Treacheries, &c. 'Tis *Lu-brica statio, & proxima precipitio.*

Shrubs.

Shrubs are more secure from Storms, than lofty Oaks, and Cedars. There is much more happiness in a meaner State: For, Riches are the Devils hooks, by which he catches Men. And as the Moon is fullest of Light, when farthest from the Sun, that gives her that Light; So, the more Wealth a Man has, the farther commonly he is from G O D. Riches consist not in the multitude of Gold, and Silver; but in the use of it, and a contented mind: For, a Man cannot be said to have more than he makes use of, though he has never so much by him. He is Rich, that has Bread to eat; and a Potent Man, that is not compelled to be a Slave. If Fortune take away our Means, it should not take away our Minds. Let's desie her, therefore, and come what will come. *Bona mens nullum tristioris Fortuna recipit incursum.* If it can be amended, do it; if not, make the best of a bad Market; but either way, let it not trouble thee.

Art Imprisoned? Be not troubled: we are all Prisoners in this Island. Nay, the whole World is a Prison. Thy Soul is imprisoned in thy Body.

How

How many take delight to Navigate; and is a Ship any thing but a Prison? Nay, a Prison may be,

in some cases,

Against Imprisonment, and Banishment. desired. How many worthy

Men have been Imprisoned all their Lives, to the publick good, and their great Honour.

Art Banish'd? What then? *Patria est ubiq; bene est.* That's a Man's Countrey where he can live at ease. 'Tis a Childish humour to long after thine own Chimney Corner. Many would think it a Banishment to be sent to their Home. How many Travel for pleasure, and it may be, to that very place whither thou art Banisht. Friends are every where to him that behaves himself well. All places are alike distant from Heaven, and G O D is as well in one place as another: So, to a Wise Man, there is no difference of places.

Hast thou a Friend Dead? Grieve not as without hope, thou must go to him. Since he is taken from this miserable VVorld, thou hast more Reason to rejoice, than mourn.

mourn. *Is it a Wife?* Thou mayst haply find another as good, or make *Against Death of Friends.*

her so; therefore never despair. Or, now thou art at Liberty, keep thy self so; never be in Love with thy Fetters, though of Gold. Many a *Man* would have been rid of his, willingly, before thou wast bound.

T'was a pretty Child, indeed; but who knew whether he would be an honest man, or a knave? we should rather rejoice for such as Dye well. All things must have an End. Houses, Castles, Cities, Families; Provinces and Kingdomes have but their times of living, only longer than we; they have their times of Flourishing, Decaying, and Periods. How many Cities do we read of, famous in former times, that are now scarce villages? Nineveh that great City is Destroyed, and so is Jerusalem. That Glorious Temple, what's become of it? Mycene was the Fair-est City of Greece *Iam Seges est ubi Troja fuit.* And Babylon hath nothing remaining but Rubbish and Pieces of Walls; and yet was once the greatest City in the World. Nay, we have

have liv'd to see the Death of our own antient, and chiefest City, *London*, and its Interment in Ashes. *Greece* (of old) was the Nursery of Sciences, and the Seat of Civility and Humanity; now a Den of Thieves, and over-run with Barbarism. *Italy*, in the time of the *Romans*, was Lady of the *World*: *Rome*, the Queen of Cities, now Divided by many petty Princes; and the Empire Translated to *Germany*, of old time Uncultivated, and Rude. *Epirus*, a goodly Province in time past, now left desolate of good Towns, and almost Inhabitants. Seventy Cities over-thrown by *Pausus Emilius*. Sixty two Cities in *Macedonia*, in *Strabo's* time. Thirty in *Laconia*, that now are hardly Villages. All the Cities in *Peloponesus*, so Delicately Built and Adorned, Destroyed. Where are those four Thousand Cities of *Egypt*? Those one Hundred Cities in *Crete*? Are they come to two? In old *Italy* there were one Thousand, one Hund'red, sixty six Cities; and now *Leander Albertus* can find but three Hund'red: and nothing near so Populous as in the time of *Augustus*. They mustred seventy

Seventy Legions in former time, which now the known World will scarce yield. Nay, the World it self must have an end. How is it that we are so troubled (then) at the Death of one another, when we are less Durable? This is also our Folly, and Great VVeakness.

Art Slighted, Undervalued, and Contemned? This (I confess) would move some Tempers; But, to a stayd, wise Man, 'tis nothing. For, he will counterpoize them with their Contraries; or make them familiar to him, that they may be the less grievous: or (on mature Deliberation) avoid, or remove *Against Contempt, and the Cause. An Slights.*

Old Souldier in the World, me-thinks, should not be troubled, come what will come; but ready to receive, and stand the brunt of all Encounters; especially, since *Faber quisq; est Fortuna sue,* & *nemo Leditur nisi à seipso.* In some kind, Prosperity and Adversity are in our hands; and every Man's mind is stronger than Fortune, and leads him to what side he will.

Our

Our Fortunes, Friends, Enjoyments, Wife, Children, Parents, &c. ebb, and flow with our Conceits of them. Please, or displease, as we construe, apprehend, and apply them to our selves. Thy present State is good, and in some Men's Opinion, to be preferred. *Paul*, therefore, was happy, who had learned (in what State soever he was) therewith to be content. Let them rail on, scoff on, slander, and lye on; *Sapiens, contumelia non afficitur, quia contra Sycophanta morsum non est remedium.* 'Tis to no purpose to be troubled. Wicked People will use their Tongues to detract from, and asperse their Neighbours. Who is free from such Calumnies, Disgraces, Slights? Not the King himself; nor the most Pious, and best Men, though never so circumspect. **C H R I S T** himself was a Winebibber with them. A Company-keeper of Publicans, and Sinners, a Devil; and what he did was by the help of *Beelzebub*. Nay, **GOD** Himself is Blasphemed by them. *Bene facere, & male audiare, Regium est.* Let them scoff, defame, undervalue, slander, abuse, and take their course.

course. 'Tis an ordinary thing; Keep Faith, and a good Conscience within, commit thy Case to God. Repay not evil for evil, but overcome it rather with good.

Besides, 'tis some Comfort to consider, that Honour, Respect, Esteem, Employment in this World, are not alwayes attained by Desert, or Worth, (neither do they make a Man really worthy;) but are commonly bought and sold, or attained by some great Men's Letters, Favour, Friendship, Affection, &c. For, 'tis Opinion, and Interest only, that carries things in this World. Whence we so often find Fools preferred, and Wise Men neglected, little regarded, or esteemed. 'Tis as ordinary as can be to see an Impertinent, Illiterate Ass preferred before his Betters; because he can put himself forwards, prate, and temporize with every one; and hath the Countenance of Friends. 'Twas alwayes so, and ever will be, *Qui nescit dissimulare, nescit vivere.* Cardan, Lipsius, Melanthon, Budensis, Erasmus; Men of great Learning, Parts, (and to whom the whole World is so much beholden to) dyed

ed all poor, as they lived ; because they could neither flatter, nor dissemble. The Race is not to the Swift, nor the Battle to the Strong ; but Time, and Chance (and some times a mischance) happens unto us All, the best of us. *Sic Saperis visum,* GOD sees it good for us to be so humbled ; and therefore, perhaps, he has bid *Shimei Curse.* Good Men do not always find Grace and Favour, lest they should be puffed, grow Insolent and Proud ; As St. Paul Appologizes for himself, *Lest I be exalted above measure.* Let's therefore endure, with Patience, what ever happen ; and, through good or bad Report, enter into Immortality.

211 And thus much shall suffice to be spoken of the Rectifying of the chief Passions. For the rest (in the same manner) they may be subdued ; which, for Brevities sake, I willingly pretermit. And because, That Immortality (but now named) ought to be the chief aim and care of a Gentleman ; I shall conclude with some Considerations of Life and Death.

CHAP. II.

OF LIFE.

Concerning our Lives, I must needs say (and so it will appear), if we seriously consider all things, 'tis but a Fool's Paradise; and the World, but a great Bedlam, or a common Prison of Gulls, Cheats, Flatterers. All Conditions under the Heavens (from the highest to the lowest) are out of Tune. As in *Cebes Table, Omnes errorem bibunt*. Before we came into the World, we were Intoxicated with Errours Cup; and all our Lives long macerated, and direfully cruciated with Anger, Fear, Sorrow, Envy, Discontent, and the rest of those Horrid Passions before spoken of. Nay, all our Dayes are sorrow, our Travel grief, and our Heart taketh no rest in the Night,

L as

as the *Wise Man* notes. And the Hearts of the Sons of Men are E-vil, and madness is in their Hearts while they live; nay, even the wi-fest. In the multitude of Wisdom is much Grief; and he that increaseth Knowledge, increaseth Sorrow. All is Sorrow, Grief, Vanity, and Vexation of Spirit, in the World: The Wisest Man [*Solomon*] will not justifie his own Actions: Surely (sayes he) *I am more foolish than any Man, and have not the Understanding of a Man in me.* Nothing pleased him, he hated his Labour, and Life it self.

Impudence, Folly, and Fortune, (that care not what they do, or say) shall Rule more in the World, than Vertue or Wisdom, which oft-times give way; whence honest and wise Men are termed Fools. How ordinary is it, for such as cannot (or will not) Lye, Dissemble, Shift, Flatter, Temporize, as others do; but are honest, and plain-dealing, to be accounted Ideots, Asses, and no better than Fools.

Again, If the Philosophers (that gave Precepts of Wisdom to others, inventors of Arts and Sciences, the seven

seven Wise Men of *Greece*), be Fools; as *Lactantius*, in his Book of Wisdome, proves them Dizzards, Asses, and Mad-men; so full of absurd, and ridiculous Tenets, and brain-sick Positions; that, to his thinking, never any Old Woman, or sick Person, doted worse: *Democritus* took all from *Leucippus*, and left the Inheritance of his Folly to *Epicurus*: He makes no Difference between *Plato*, *Xenophon*, *Aristippus*, *Aristotle*, and the rest, and Beasts, saving that they could speak: If, I say, these Men had no more Brains than so many Beetles, what shall we think of the Commonalty, and the Major part, if not of the whole VVorld? *Supputius* Travelled all over *Europe*, to find, and conferr with a Wise Man; but returned (at last) without his Errand. *Cardan* thinks few men are well in their Wits. And *Tully* concludes every thing to be done foolishly, and unadvisedly. All dote, but not in the same kind, not alike; One is Proud, another Ambitious, a third Envious, a fourth Avaritious, a fifth poring in a Book, or writing Books, a sixth Lascivious, a seventh given to

L 2 VVine,

VVine, &c. The whole Course of our Life is (indeed) but matter of Laughter; No difference between us and Children; *Majora Ludimus, & grandioribus pupis;* They play with Babies, and we with greater Babes; 'tis the same thing.

Charon, in *Lucian*, was conducted by *Mercury* to such a place, where he might see all the World at once. After he had sufficiently viewed it, *Mercury* would needs know what he had observed. He told him, he saw a promiscuous multitude; whose Habitations were like Mole-hills, they like Emmets, and Cities like so many Hives of Bees; and every Bee had a Sting, and did nothing but sting one another. Some Domineering (like Hornets) greater than the rest; some like filching VWasps, others as Drones. Over their Heads hung a confused Company of Perturbations, Anger, Fears, Sorrows, Cares, Anxieties, Hope, Ignorance, Jealousie, Envy, Avarice, Revenge, &c. And innumerable Diseases, which (by the Hooks of Disorder) they were continually pulling on their own heads. Some were brawling, some fighting, riding,

riding, running, *Solicite ambientes,*
callide litigantes, for toyes and trifles, and such momentary things. Their Towns, and Provinces, were factious; Rich against Poor, and Poor against Rich. And so condemn'd them all for Fools, Ideots, and Asses.

The Meditation of Man's Life made *Heraclitus* cry, and weep continually, to see its Madness: And *Democritus* (contrary-wise) to Laugh at the Folly of it.

The VWorld alters every Day; we change our Language, Habits, Laws, Customes, Manners; but not Vices, nor Diseases, nor the Symptoms of Folly, they are the same still.

All is out of Order: *Magistrates* makes Laws against Thieves, and yet is the greatest Thieves themselves. *Princes* commend a Private Life; Private Men itch for Honour. *Judges* give judgement according to their own Advantage; and Juries, as they are bribed; wronging poor Innocents, to please others. *Attorneys* alter Sentences, and for Money lose their Deeds. Some abuse their Parents; yea, corrupt their own

L 3 Sisters:

Sisters: Some rob one, some another. Some prank up their Bodies, and have their Minds full of Execrable Vices. Who is free from Avarice, Envy, Malice, Enormous Villanies, Mutinies, Unsatisfiable Desires, Conspiracies, Dissimulation, Hypocrisie, and other incurable Vices; bearing deadly Hatred to one another, and yet coveting it with a plausible Face? Some trot about to bear false-witness, and say any thing for Money. There is hardly any Truth or Justice to be found among Men: For, they plead daily one against another; Son against Father and Mother, Brother against Brother, Kindred, and Friends of the same Quality (of one Profession) cannot agree; they are vying for Place, Apparel, &c. And all this for Riches, or vain Honour; whereof, after Death, they cannot be possessors.

And yet (notwithstanding) for this, they will defame, kill one another, and commit all unlawful Actions, contemning G O D and Man, Friend and Countrey. Some kill themselves, Despair not obtaining their Desires. How many

strange

strange Humours are in Men? Some empty of all Vertuous Actions, violently hunting after Riches, and to be favoured of Men; and take infinite Pains for a little Glory, having no end of Ambition. When they are in Peace, they desire Warr; deposing Kings, and raising others in their stead: murdering some Men, to get Children of their Wives. When they are poor, they seek wealth; when they have it, enjoy it not; but hoord it up, or spend it extravagantly; whereas, if Men would but consider the Visqitude of things, and the Mutability of this World, how it wheels about, there being nothing constant, firm, or sure, they would be much wiser.

He that's now above, to morrow is beneath: If (I say) we would attempt no more than what we can bear, we should lead contented Lives; and learning to know our selves, limit our Ambition. Besides, we should soon perceive Nature has enough without such Superfluities, and unprofitable things, that bring nothing with them but molestation and grief.

Some are possess'd with Religious Folly and Madnes: How many professed Christians! and yet how few Followers, and Imitators of CHRIST? Much talk, much knowledge, much hearing of Sermons; but little Conscience, and less Practice. What variety of Sects! &c. Some for Zeal, some for Fear, some for their own Private Ends: They credit all, examine nothing; and yet ready to dye before they will abjure any of their wayes, or toyes. Others out of Hypocrisie, frequent Sermons, knock their Breasts, turn up their Eyes, pretend Zeal, desire Reformation, and yet are professed Rebels to GOD, and the KING; Usurers, Whore-masters, Drunkards, Harpies, Monsters of Men, Devils; and (in their Lives) express nothing less than true Piety.

What Streams of Blood have been in the World, able to turn Mills! Thousands slain at once: Many bloody Battels to make some Prince sport, without any just cause; for vain Titles, Precedency, some VVench, or such like Toy; or out of

of vain-Glory, Malice, Revenge,
Folly, &c. Goodly Causes all! :
Whil'st States-men themselves are
secure at Home, take their Ease,
and are pampered with all Delights.
At the Siege of *Troy*, that lasted
ten Years, there dyed Eighty sev-
en hund'red Thousand *Grecians*;
Sixty seven hund'red Thousand *Tro-
jans*, at the taking of the City :
And after were slain Two hund'red
seventy six Thousand Men, Women,
and Children, of all sorts. *Cesar*
kill'd a Million; *Mahomet* the Se-
cond, Three hund'red thousand. At
the Siege of *Jerusalem*, Eleven hund-
d'red Thousand dyed with the Sword
and Famine. At the Battle of
Cannas, Seventy Thousand Men slain.
At the Siege of *Ostend*, One hund'red
twenty thousand.

And in this Beastial Folly, 'tis ve-
ry common for the Son to Fight
against the Father, and Brother a-
gainst Brother, Christians against
Christians. What Depopulations
of Countreys, Desolations, Sacking,
and Ruinating flourishing Cities,
consuming of Treasure, burning of
Towns, deflouring of Maids, and
Women, (perhaps) by those that

but just before slew their Husbands? and whatsoever else, Misery, Mischief, Hell it self, the Devil, Fury, and Rage can invent, to their own Ruine and Destruction? so abominable a thing is Warr: 'Tis God's Scourge.

In the time of King *Henry the Sixth*, betwixt the Houses of *York* and *Lancaster*, an hundred thousand Men were slain, and ten thousand Families rooted out. They Fight for Glory, and yet (perhaps) not one in an Army is remembred ever after. It may be you shall find the Name of a General, an Officer or two, or so; but for the rest, their Names are buried with their Bodies. And that Name of Honour, Valour, Applause, lasts not neither; 'tis but a meer Flash, this Fame.

In most places one is rewarded, and raised (perhaps) to Honours, for which another should have hung in Chains. A Poor Man shall be hang'd for stealing a Sheep, when (it may be) compell'd by Necessity, for the Preservation of his own, as well

well as Wives, and Childrens Lives : when as a great Man in Office may safely rob the whole Nation, undo thousands, enrich himself by the spoyl of others, and at last be Rewarded with Turgent Honours ; and no man must dare to complain of him, or it.

How many *Cryſtallides* have we ? Fellows that are very Rich and ſplendid in their Apparel, but inwardly are empty Drones, Fools, Ideots, golden Asses ; have Good, Wise, and Learned men (notwithstanding) attend them with all Submission ; for this Reason alone, because they have more Wealth, and Money ; and therefore Honour them with glorious Titles, and Epithets, though they know them to be Dizzards.

How many *Lawyers*, *Advocates*, *Tribunals*, and yet how little Justice ! Many Magistrates, but little care of Common Good ; many good Laws, but never more Disorders : They are ſeldome put in Execution, and often altered, mis-applied, mis-interpreted ; as the Judge is made by Friends, Bribes, &c. like a Nose of VVax.

Every

Every one is for his own private Ends; No Charity, Love, Friendship, fear of GOD, Alliance, Affinity, Consanguinity, Christianity, can check them; but if they be any wayes offended, or the string of Commodity touched, they presently fall foul: Old friendship is turned into Enmity, for toys (oft-times) and trifles, small Offences: *Dea moneta* is the Goddess of the World, and whom they adore; they Sacrifice to her. For, by her men are raised, depressed, elevated, esteemed; the sole Commandress she is of their Actions; for which they pray, run, ride, go, come, labour, and contend. 'Tis not Worth, Virtue, Wisdom, Valour, Learning, Honesty, Religion, or any Sufficiency, for which Men are Respected in this World; But for Money, Greatness, Authority, Office: Honesty is accounted Folly; Knavery, Policy and Wisdom.

Such shifting, lying cogging, plotting, counter-plotting, temporizing, flattering, cozening, dissembling! that, of necessity, one must highly offend God, if he be conformable to the

the World : or else he must live in contempt, disgrace, and misery all his Life.

What difference between words and deeds, the Tongue and Heart ? How common is it for a Scholar to crouch to an illiterate Pesant, for a meals meat ? A Scrivener better payed for a Bond, or Bill, than a Student ? A Lawyer get more in a day, then a Philosopher in a year ? Better rewarded for an hour, than a Scholar for a twelve moneths study.

If we have any bodily Disease, we send for the *Physitian*; but of the diseases of the mind we take no notice. Lusts torment us on one side ; Envy, Anger, Ambition, &c, on the other ; we are torn in pieces by our Passions : one in disposition, the other in Habit.

But the misery is, we seek for no Cure. Every man thinks with himself, I am well, I am wife, laughs at others; when, indeed, all fools. But, now a dayes, we have Women Polititians ; Children Metaphysitians. Every silly fellow can square a Circle, make perpetual motions, find out the Philosophers Stone, inter-

terpret the Revelation, make new Theoricks, new Logick, new Philosophy, a new Body of Physick, a new System of the World. For one Virtue, notwithstanding, you shall find ten Vices in any individual Person on Earth. A wise man is a great wonder.

Our Life is but a span, or hand-breadth, as David declares. We are but of yesterday, and know nothing, because our days upon Earth are as a shadow; Swifter than a Post, they flye away, and see no good. Few. Man that's born of a Woman is of few dayes, and full of trouble; he cometh up like a flower, and is cut down; he fleeth also as a shadow, and

* August. continueth not. * Catena est vita
Confes. nostra perpetuorum malorum, tentatio
super terram, & quis potest molestias,
& Difficultates pati? All his dayes
are sorrows, and his Travel grief.
Hath he not an appointed time up-
on Earth? Are not his dayes all
like the dayes of an Hireling? Nay,
his dayes are as grass, and as a
flower of the Field. Surely the Pe-
ople are grass. At the best estate,
man is but Vanity, and that every
man. The King, as well as the Pe-
asant;

fant ; The Philosopher, as well as the Dunce ; The Noble, as well as the Base. The Earth is curst for his sake, and in sorrow shall he eat of it all his dayes ; it shall bring him out nothing but Thorns and Thistles ; and in the sweat of his Face shall he eat bread, till he return unto the ground, out of which he was taken, into which again he must be transmuted : And while he remains in the Land of the Living, he shall be fraught with all manner of miseries and Calamities.

Man is full of miseries ; miseries of Soul, of Body ; while he sleeps, wakes, whatever he doth, or wherever he turns ; as St. *Bernard* well notes. Great travel is Created for all men, and an heavy yoak on the Sons of *Adam*, from the day that they came out of their Mothers Womb, unto that day they return unto the Mother of all things : namely, their thoughts, and fear of their hearts, and their Imagination of things they wait for ; and the day of Death ; from him that sitteth on the Glorious Throne, to him that sitteth beneath on the Earth ; from him that's

that's cloathed in Blew Silk, and weareth a Crown; to him that's cloathed in simple Linnen: Wrath, Envy, Trouble, and Unquietness, and fear of Death, and Rigour, and Strife, and such things, come to both Man and Beast; but seven fold to the Ungodly.

If the World smile on us, we are thereby ensnared, puffed up, *Dat vitam animamq; Pecunia.* And, *Pront res nobis fluit, ita et animus se habet;* we thereupon forget our selves, and others. If we are poor and dejected, we rave, take on, lament, repine; and covet wealth. Or, if we can carry our selves even between these two; yet, to Riches, we shall find cares, fears, anxieties, and troubles annexed: To Poverty, disgrace, flights, derision, and affronts, &c. (And no Condition we shall find without Inconveniences.) To Idleness is Poverty annexed: To Wisdom, Knowledge, Learning, much Labour, Pain, Trouble: To Honour and Glory, Envy: To Increase of Children, Care and Sollicitude: To Voluptuousness and Riot, Diseases, and Infirmitie. As if

(as)

(as the *Platonists* hold) Man were born into the World to be punish't for such sins as he had * formerly committed. All this befalls Man in ^{* Mating} this Life, and (perhaps) Eternall ^{taining} very idly Trouble in the Life to come.

<sup>the Pre-existence
of the</sup>

Soul; and that it is sent into the Body upon Earth to play ^(as it were) an after-Game. A preposterous way of Reformation, to put the Soul into such fatal Propensities of sinning, as it must be here in this World. This must needs be the dire^t Course to Ruine it, and cast it on a fatal necessity of Perishing; especially if cast on such times and places as are over-run with Barbarism, and Vice. If our Conditions of Recovery be so near Impossibilitie, our State is as bad as the Devils; and if the Non-performance of these Conditions be punish't with greater Penalties, 'tis worse: Better be abandoned to Eternal Despair, than have Hopes to be Rescued by such means only as, 'tis ten thousand to one but, will exceedingly increase our Torment and Misery.

Whence Pliny, on the Consideration of the many miseries man brings with him into the World, said, *It were good for a Man not to be born at all; or else, so soon as he is Born, to Dye.* Which made the Scythians mourn at their Births, and rejoice at the Funeral of their Children, and Friends. They cease from their Labours, &c. Job also cursed the day of his Birth: *Why dyed*

dyed I not from the Womb ? Why did I not give up the Ghost when I came out of the Belly ? Why did the Knees prevent me, or the Breasts, that I should suck ? For, now should I have been still, and been quiet ; I should have slept ; then had I been at Rest. And farther, in this manner, he exclaims ; Wherefore hast thou brought me then forth out of the Womb ? Oh, that I had given up the Ghost, and no Eye had seen me. And Solomon the wife, concludes the day of Death to be better than the day of ones Birth.

In a word, 'tis a misery to be Born into this wretched World, a pain to live, and a trouble to dye. For, the Lives of the best men (you see) are stuff'd with vexation, mischief, and trouble.

To particularize all, is as great a task, as to perfect the motion of Mars and Mercury, which so puzzles our Astronomers ; or to Rectifie the Gregorean Calendar ; or Rectifie those Chronological Errors in the African Monarchy ; find out the Quadrature of a Circle ; the
Creeks

Creeks and Sounds of the North-East, and North-West Passages. I shall, therefore, content my self, with this hint (only) of the Vanity of the World, and therein of our Lives, that we may endeavour to amend them for our future Happiness; and close this Treatise with some Considerations of Death, our last Enemy, or rather Friend.

CHAP.

CHAP. III.

Against the fear of
Death.

King of Terrors and Fears
'tis some-where called. But,
me-thinks, since it frees us of such a
miserable world, such a miserable
Life, it should not seem so terrible.
*Stultum est timere quod vitari non po-
test;* 'Tis a folly to fear what can-
not be avoided, as Death.

Death frees us, I say, of all our
cares, fears, anxieties, troubles, mi-
series, enemies, and yet we abhor
it, and will not consider our fol-
ly.

Who is more free from care,
than he that sleeps? Death is but a
long sleep; and if we dye well, it
will, without doubt, be a sweet
one.

Me-

Me-thinks the considerations of our unhappy Lives should induce us rather to meet, or pursue, than shun, or flye from Death; and account it rather our Friend, then Enemy ; since it openeth the Door to Fame, and extinguisheth Envy.

'Tis a Debt we owe to Nature, and so, 'tis but Reason and Honesty to pay it; That's the best time, when a man has made his peace with G O D, and all the VWorld, and hath atchieved worthy expectations and ends, has been beneficial, and helpful to others in his Generation, and done Noble Acts, or such as have been praise-worthy.

The fear of Death is worse than Death it self, and is augmented with dreadful Stories; when indeed, 'tis nothing so painful as they make it ; the vital parts being not the sensiblest. How many dye away so sweetly, and without noise, though sensible, as if they only fell asleep?

'Tis

'Tis but a weak Opinion, therefore, makes us fear it. For there can be no Reason to fear it, since no one can fear that he knows not.

'Tis as Natural to Dye as to be Born; and to a Child, perhaps, one is as painful as the other. To return from whence we came, what Burthern, what Grief is it, or what pain? 'Tis but the same Journey we have made from Death, viz. from nothing to Life, without fear, without Passion, which we will make again from life to death. 'Tis no more, 'tis the same thing.

Nay, 'tis the Birth-day of Eternity, which we fear as our last, and carries us from that Death that began in our mothers VVomb, to the life that shall never end. VVe shall then see the whole Heavens together, and the glory thereof in its due place, which we can now see but darkly, through the narrow passages of our optick Nerves afar off. Instead of taking us from our selves,

selves, it sets us at liberty, and makes us free to our selves. Instead of bringing us into darkness, it takes it from us, and gives us a Larger light, our Intellectuals.

You see then, there is nothing in Death that's terrible, or fear-
ful. Diseases, Sighs, Groans, ga-
lly Looks, Lamentation of Friends and
Allies, that make it seem dread-
ful, are but the Mask, and Vizard
under which Death is only hid and
veild.

'Tis great cowardize then, and
weakness to fear it. To what end
have Men Reason and Wisdom gi-
ven them, but to help them in a
good Action? They signifie nothing,
if they cannot do more with them
than a Fool doth with his folly;
and, which time performeth in a
Fool, and in the weakest Sex
too.

But, to lay aside VVisdom and
Reason; 'tis worth our remark,
there is hardly a Passion, before
spoken

spoken of, so weak, but it clearly vanquisheth the fear of Death. And therefore Death is no such Kill-cow, such an Hector, such a terrible Enemy. Honour and Glory aspire to it ; Love contemns it ; Grief and Despair pursue it ; Revenge carries it Captive ; &c.

To fear Death, then, is to be an Enemy to thy self, and Life; since no man can live at ease that fears to dye. 'Tis a madness to trouble thy life with the fear of Death, and thy Death with the care of life ; he is only a free-man that fears it not ; Nay, life it self is but a slavery, if it were not made free by Death.

Our lives would be a burthen, should they not end in Death ; if it were quite taken from us, we should desire it more than now we fear it : who would not dye to avoid the toyl and vexatious trouble of doing the same thing every day, and all the dayes of his life over again ?

Nay,

Nay, 'tis unjust to fear Death ;
for, if it be good, why do we fear
it ? if evil, why do we make it
worse, and add evil to evil?

Since it is an obligation must be
paid, the time and place uncertain
where it will attend us ; lets there-
fore attend it in all places, and be
ever ready to receive it.

'Tis a vain thing, then, to pre-
tend unwillingness to dye, because
of thy Youth, Flower, and strength ;
'tis fatal to great and glorious Per-
sons not to live long. Great Virtue,
& long Life, seldom go together. Life
is measured by the end, and if that
be good, the quantity adds nothing
to its perfection.

Consider, why art thou loath to
leave the World ? Hast thou not
seen all ? One day is like another ;
there is no other light, nor other
night. You see the World is made
up only of a company of Fools and
Knaves. Once in a few years, if
it be well observed, you will find
the years fall out the same as for-

M merly ;

merly ; the same weather, as great Rains, as great Frosts, as great Droughts, as great Plenty, as great Scarcity, as cool Summers, as warm Winters ; 'tis but the same over again, one year is like another, and there is nothing new under the *Sun*. So that, he that has lived thirty, or five and thirty years, shall see as much as if he had lived five and thirty thousand. 'Tis one and the same *Sun*, the same course of the World.

If thou leavest Parents and Friends, thou art going to more, and these shall quickly follow thee. If thou leavest small Children, what then ? Are they more thine, than Gods ? Does not he, think you, love them best that loved them first ? How many such have come to greater preferment than other men ?

'Tis an excellent thing, therefore, to be prepared for Death at all times ; and to end our lives before our Death, that our sins may dye before our selves ; that when we come to dye we may have nothing else

else to do. This is an Honourable Death, and becoming a Gentleman. This is the true Bed of Honour indeed. For, to dye well, is to dye willingly.

As we should not fear, so we should not *Desire Death*. 'Tis injustice, and to be out of Charity with the World, which our lives may benefit. 'Tis ingratitude to *Against the unlawful Nature not to rash desire of Death*. price life, and improve it to the best advantage, since 'tis so freely bestowed on us. Yet so, as, if need be, to contemn Death: for that's the way to make thy life free. If thou contemn Death, thou shalt never perform any glorious Act; but rather expose thy self to many eminent dangers. For while thou art sollicitous to preserve thy self thou hazzardest thine Honour, Virtue, and Honesty. The contempt of Death produces the most Honourable exploits, whether in good or evil. He that fears not Death fears nothing; for he can do what he will, and is master

I know, the wisest were wont to say, That a Wise Man live as long as he should, not so long as he can. Death being no more at his command, and in his power, than Life. There is but one way into the

That the self-murther of the Romans, and other Nations, was rather pusillanimity, and Cowardize, than Maganinity, and Courage.

World, butten hundred thousand wayes out of it. Every vein will set us free. This way has been much commendable by some, rather then live in care, trouble, misery, and accounted the best gift of Nature, that no one is compelled to live against his will. Whence Timon, the Athenian, employed all his skill in perswading his countrey-men to shorten their lives, by hanging themselves on Gibbets, which he had erected in a Field that he bought for the same purpose; to whose perswasions many agreed. But, whether this be a lawfull course may be questioned. The Platonists approve of it; so do the Cynicks, and Stoicks, Socrates. and

Seneca,

Seneca, who commend *Dido*, *Cato*, and *Lucretia*, So likewise, Sir Thomas More, * If a Man be troublesome to himself or others. Dost thou see that precipice, that Pit, that Pond, that Tree, that Well, that Knife, that Sword, that Pistol, &c. There is Liberty at hand Wherefore has our Mother Earth brought forth so many variety of Poisons, but that Men in distresses might make away themselves? and so Seneca advises, we give God thanks, no one is compelled to live perforce. And *Eusebius admires Sophronia, a Roman Matron, that to save her self from the Lust of Maxentius the Tyrant, kill'd her self. * Ambrose likewise commands Pellagius, for the same fact.

* In his *Utopia*.
 * Lib. 8. Cap. 15.
 * Lib. 3. De Virginitate.

But Lactantius explodes this opinion, and confutes it, Lib. 3. Cap. 18. *De Sapientia*. So does St. Augustine, Epist. 52. ad *Macedonium*, Cap. 61. ad *Dulcitium Tribunum*; St. Hierom to Marcella, of Blestilla's Death and St. Cyprian, de *Duplici Martyrio*.

Tis a prophane act, abominated by GOD and all good Men; and expressly prohibited in Scripture, Exod. 20. 13. *Thou shalt not kill.* Now, if we must not kill our Neighbour, much less our selves. *He that kills*

^{*Mat. 10.} *another, destroys but his Body, but*
^{28.} *he that kills himself, destroys both Bo-*

^{*Rom. 3.} *dy and Soul.* * No evil is to be
done that good may come of it.

Yet if any (which is a sad case) be given over to such an act, they should rather be objects of our greatest pity, than condemnation as murtherers; damn'd Creatures, and the like. For, 'tis possible even for Gods elect, having their Judgements and Reasons depraved by madness, deep melancholly, or how otherwise affected by Diseases of some sorts, to be their own executioners. We are but flesh and blood the best of us, and know not how soon God may leave us to our selves, and Deprive us of our Understanding. Wherefore, let's be slow to censure in such cases,

Again, for a man to Kill himself, is an act of pusillanimity, and greateſt

test cowardize imaginable (notwithstanding, in former times, it was held among the Hebrews, Greeks, Romans, Egyptians, Medes, Persians, Britains, French, and Indians, an act of virtue, courage, magnanimity, &c.) since thereby a Man hides himself basely and sneakingly from the strokes of Fortune, which is beneath a Gentleman. For, a true and lively Virtue should never yield.

That's true Fortitude, to contemn, and smile at the miseries of Fortune. If the whole VVorld should fall on such a Man, it might Kill him, but never daunt him.

VWell then; I shall close with this; That as we should not fear Death, but rather contemn it; nor (on the other hand) pull it on our selves; So we should be alwayes walking, ready to meet it in any place, at any time, always prepared: Remembering our whole Life is but a continual Dying, or Death. VVe are every day nearer to our End, every moment the

M: 4. less

les time to live. Let then our Lives be with care and speed amended, that (when this Life is ended) our Souls may be saved, and Eternally glorified: Which of our Hope, Life, and Creation, is the

E. N. D.

Mors Ultima Linea Rerum.

A



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